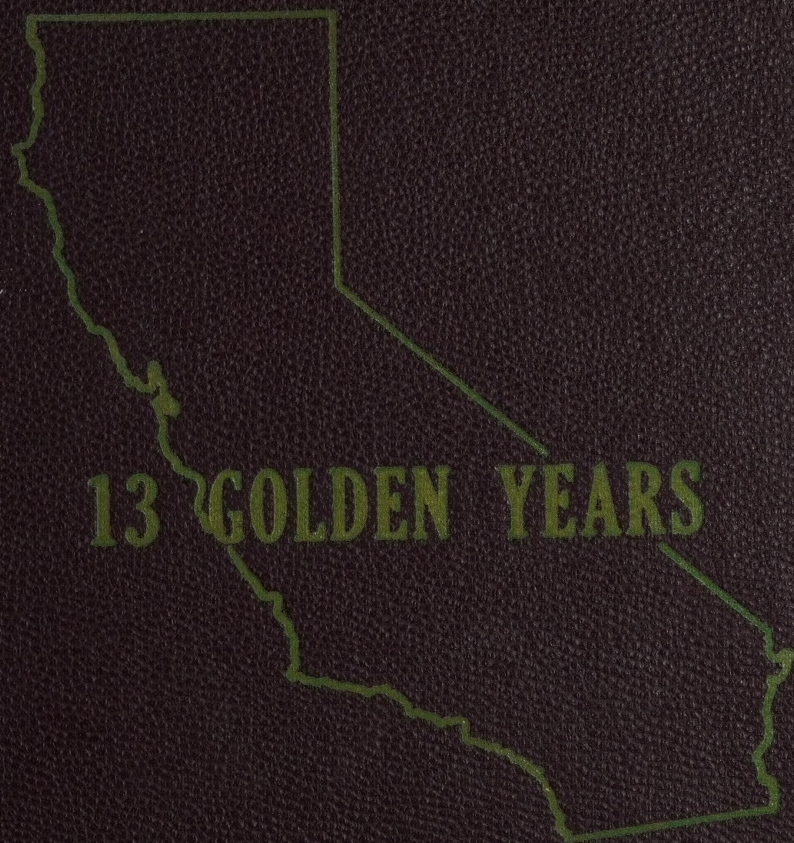
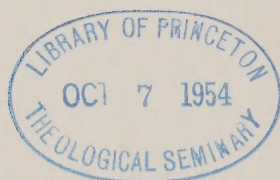


HISTORY OF CALIFORNIA SOUTHERN BAPTISTS



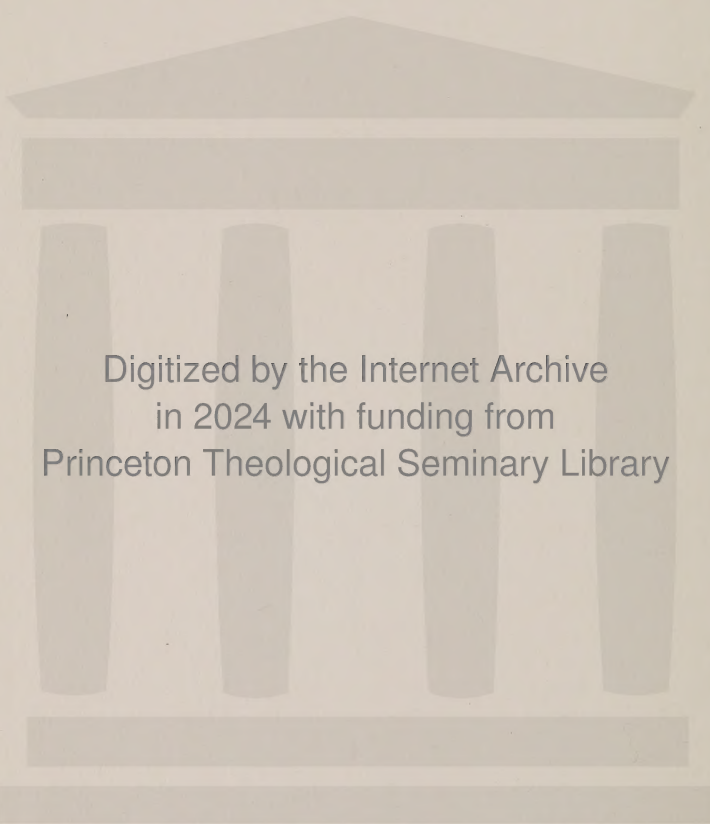


BX6248

C2

L66

1954



Digitized by the Internet Archive
in 2024 with funding from
Princeton Theological Seminary Library

History of California Southern Baptists

By FLOYD LOONEY
Historical Secretary of
The Southern Baptist General Convention of California

Manuscript read and approved by
O. DEAN JOHNSON, J. MORRIS MULKEY, H. B. LONG, J. V. SPRINGER
Members of the Board's Historical Commission



Southern Baptist Headquarters Building, 1405 Broadway, Fresno, California.

When the convention was organized its offices were housed in the home of the first executive secretary, R. W. Lackey. When the convention moved its headquarters from Bakersfield to Fresno in 1943, office space was rented in what is now the Anglo-California National Bank Building located at Fresno and L streets. In those days it was known as the Holland Building. In 1946 two large residences located on the corner of M and Calaveras streets were purchased and the following year the convention's offices were moved into one of the buildings and the other was converted into apartments for employees. A year later the apartments were vacated and both buildings were used for offices. By 1951 the work had grown until there was not enough office space even in both buildings. Therefore, the present headquarters property was purchased.

Published by the Board of Directors of
THE SOUTHERN BAPTIST GENERAL CONVENTION OF CALIFORNIA
1405 Broadway, Fresno, California, 1954

Copyright, 1954 by the Board of Directors of
THE SOUTHERN BAPTIST GENERAL CONVENTION OF CALIFORNIA
DR. SHELTON GAMBRELL POSEY, Executive Secretary-Treasurer
No portion of this book may be reproduced without the permission
of the publishers.



Original building of the First Southern Baptist Church, Shafter, where The Southern Baptist General Convention of California was organized by messengers from 13 churches on the 13th day of September, 1940.

The congregation has since built a beautiful church home. The original building still stands, but the church plans to remove it from the property.

DEDICATION

Back of the rapid growth and development of Southern Baptist work in the Golden West lie the sacrificial labors of a group of men, each of whom has had no more dignified title than general missionary. They have traversed the desert, scaled the Sierras, combed the beaches, and searched the valleys as they have won the lost, organized churches, and spearheaded every worthwhile movement. With reckless abandon of all personal interests they have spent much of their meager income to cover the cost of literally millions of miles they have driven up and down the land for Christ's sake.

Granting that some of them may have been less effective in their ministry than others and at the same time admitting that criticism in some cases was justified, any student of Southern Baptist affairs in California will soon be convinced that the general missionaries have been the pioneers and companions of progress. Therefore, to these gallant defenders and propagators of the faith, this book is affectionately, and I believe appropriately, dedicated.—The Author

TABLE OF CONTENTS

SECTION I

CHAPTER	PAGE
Introduction.....	4
Preface.....	5
I The Stage Is Set.....	9
II The Convention Organized and Adventures With the Board of Directors 1940-1941.....	24
III The First Annual Meeting and Adventures With the Board of Directors 1941-1942.....	30
IV The Second Annual Meeting and Adventures With the Board of Directors 1942-1943.....	37
V The Third Annual Meeting and Adventures With the Board of Directors 1943-1944.....	43
VI The Fourth Annual Meeting and Adventures With the Board of Directors 1944-1945.....	60
VII The Fifth Annual Meeting and Adventures With the Board of Directors 1945-1946.....	78
VIII The Sixth Annual Meeting and Adventures With the Board of Directors 1946-1947.....	93
IX The Seventh Annual Meeting and Adventures With the Board of Directors 1947-1948.....	115
X The Eighth Annual Meeting and Adventures With the Board of Directors 1948-1949.....	146
XI The Ninth Annual Meeting and Adventures With the Board of Directors 1949-1950.....	172
XII The Tenth Annual Meeting and Adventures With the Board of Directors 1950-1951.....	197
XIII The Eleventh Annual Meeting and Adventures With the Board of Directors 1951-1952.....	227
XIV The Twelfth Annual Meeting and Adventures With the Board of Directors 1952-1953.....	249
XV Thirteen Glorious Years—The Laundry Comes Home Clean.....	281

SECTION II

History of Churches by Associations.....	298
Officers Past and Present.....	495
Alphabetical Index to the Churches.....	498

INTRODUCTION

This book is an account of the struggles and victories of the people called California Southern Baptists. Here is a record of men and women with deep convictions that God wanted Southern Baptists to witness for him in this western area. Here is a record of facts concerning many people and events. The truth has been stated as clearly and honestly as the author has been able to ascertain it. Practically every statement made can be confirmed either by the records of the convention or by living eye witnesses.

The author, Floyd Looney, is eminently qualified to write such an account as is here given for he has been on the field in the midst of these happenings longer than any other employe of the convention. His attitude is one of fairness and his spirit one of love and kindness. It has grieved him to have to record for the public some events and facts that may seem critical or even harsh concerning fellow Christians and friends. But he has been completely honest and has felt he must be true to the facts. It will be observed that the author's name occurs frequently in the book but this is reasonable since he was one of the main actors on the stage. It will also be observed that he has not spared himself when the records show that he took a stand or assumed an attitude which some may think was wrong.

The plan followed in developing the book is threefold. It presents the work of the convention, actions of the board of directors, and the development of the churches. The author, who makes no claim as a historian, has pursued his task without the benefit of expert advice. He has worked under the heavy pressure of his many duties as editor along with many other demands upon his time. It has been a sacrificial effort.

There has been a spirit of close harmony between the author and the Historical Commission. The members of the Commission have had opportunity to read and discuss the material included herein. When there was a suggestion for some change it was carefully discussed, then either approved, restated, or deleted altogether. It is possible that none of us would have written exactly this account if we had been commissioned to write a history, but essentially here are the facts. One cannot read of these heroic souls, servants of the Lord battling against great odds with sanguine hopes for the kingdom of God and the Baptist cause without being inspired. Here is a record of a people devoted to God and his Word, who, with the humblest beginnings, struggled through many difficulties to a day of great victory in the cause of Christ in California.

O. DEAN JOHNSON, H. B. LONG, J. MORRIS MULKEY

and J. V. SPRINGER

Members of the Historical Commission of the Board of Directors of
The Southern Baptist General Convention of California

PREFACE

At a meeting of the board of directors held in Fresno, January 20, 1950, Dr. S. G. Posey, at that time president of the state convention and by virtue of this position president of the board, was authorized to appoint a committee to prepare and publish a history of the first ten years of Southern Baptist work following the organization of the state convention at Shafter, September 13, 1940. Dr. Posey appointed O. Dean Johnson, historical secretary of the convention; J. Morris Mulkey, historical secretary of the board of directors; H. B. Long, recording secretary of the convention and the board of directors, and Floyd Looney, editor of *The California Southern Baptist*, and instructed them to collect material, write the book and try to have it ready for distribution at the annual meeting of the state convention in Bakersfield in 1950.

The committee soon met and charged me with the responsibility of writing the history. It soon developed, however, that dissension and discord were so evident in the convention life that a history published at that time would not serve the highest possible purpose. In the meantime, I, like most other Southern Baptist preachers in California, became so involved in making history that I had little time to write it. I finally went on a day and night schedule in order to complete my assignment.

Preparation of the copy has been a tremendous task but a delightful adventure. I found some things, especially in my own record, which I would like very much to have left out. My own name appears in the book far too many times, but I have had to let the record speak.

By the same token I have had to write about my friends as if they were strangers. From the beginning I have understood that my responsibility was to write history and not color it. Therefore, every man's record speaks for itself. I hasten to say, however, that I, no doubt, more than anyone else could wish that judgment will be based upon the present rather than on the past. It is entirely probable that many whose motions, seconds, votes, and remarks are recorded in this book would like to have a chance to change some of them. If they faced the same issues today their expressed opinions in some cases might be different. In reviewing the records, however, I am thoroughly convinced that in most cases every man did what he thought was right at that time.

In writing the history of California Southern Baptists no effort has been made to establish Baptist succession. That has been left to the scholars and historians of more worthy academic attainments. I have proceeded on the assumption that most of those who will have any interest in this book believe that Baptists are not of human origin and that the doctrines preached by them today have been preached by

others in every age since Jesus established his church during his own personal ministry here on earth. Actually, my story begins with a 16-year-old German lad who landed at New York Harbor soon after the turn of the 19th century.

The contents of this volume center around three things: the churches, the convention, and its board of directors. No effort has been made to write a detailed history of the various departments. Someone may desire at a later date to write a history of Woman's Missionary Union. Others may want to write a history of the various associations. Volumes could also be written concerning the work of the Sunday school, Training Union, Brotherhood and other departments. I have seen fit, however, to discuss them only in their relationship to the board of directors and the convention.

A few churches have been organized and have since disbanded. I have not written an individual history of each one of them for in most cases Southern Baptists have returned to organize churches which have lived.

In referring to the associations their full corporate names are not always used. For example, I have usually referred to San Joaquin Valley Association instead of San Joaquin Valley Missionary Baptist Association. It must also be remembered that the names of associations are undergoing constant changes as territory is reduced and more associations formed.

An effort has been made to write this narrative in simple everyday language. Dr. Phillips Russell, who is professor of creative writing at the University of North Carolina, has often admonished the Baptist editors to write so those who have been only to the fourth grade can understand. He says if we will do that, the Ph.D.'s will catch on. Faithful and devoted teachers have failed to separate me from my hillbilly background where we had folks and people, but never folk.

In most cases where a state convention publishes a history of its work some person is employed and charged with that specific task. In this case, however, Miss McNabb and I have done the work while at the same time carrying on the work of The California Southern Baptist which increases with each succeeding week. We have done the job to the best of our ability under the circumstances. Therefore, we hope that each one of you will, in the words of one of old, "Love truth and pardon error."

I would like to be first to admit that there are errors in the book. Some of them are grammatical, some are typographical, and others are errors in style. It is entirely possible that some names and dates in the section dealing with the individual churches are wrong. I'm sure that church clerks and pastors to whom I am eternally indebted have done their best to be accurate, but in some cases they have had

to depend upon fragmentary records. In some cases I have received information which I knew to be inaccurate. In each case I have corrected it to the best of my knowledge.

Perhaps the most embarrassing thing to an author is a misspelled word, for it always shows up too late to be corrected. There are some in this book. There is one thing, however, that is more embarrassing than a misspelled word and that is a misstatement of fact. To make a statement in all good faith and then learn later that you have been given the wrong information has a tendency to make you grow ulcers.

Errors in style are perhaps less excusable and there are some in this book. For instance, in referring to the constitution Arabic numerals are used in many cases: Roman numerals would have been correct. For instance, I have said Article 2 Section 2 when I should have said Article II Section 2.

Most of the errors, especially misspelled words and errors in style, would have been corrected had I employed professional proofreaders to edit and check the copy. Instead I have dictated the entire book while in the midst of a busy schedule. My capable and efficient assistant, Miss Polly Anna McNabb, has typed it and proofread it while at the same time carrying a heavy full time job with The California Southern Baptist. We have both read every line of the copy before it was put in the hands of the printers. We read the proof sheets twice before okaying them. At the same time Miss Rose Zadigian, proofreader for the Artcraft Printers, carefully checked every line of type with the original copy. The typesetters and other employes of the printing company have given every assistance possible to insure accuracy. Various members of the Historical Commission have read portions of the galley sheets and have pointed out corrections that should be made. In spite of all these precautions, some errors have gotten by.

No effort has been made to document every statement in the book. It would cost too much money. Its contents have been gleaned from minutes of district associations, back issues of The California Southern Baptist, minutes of the meetings of the board of directors and its various committees, annual minutes of the state convention, personal letters and interviews with hundreds of people, and from questionnaires mailed to the churches. I sincerely believe that you will find the book free from presumptuous and unfounded statements.

Whatever else history may be, it is someone's story. This book is no exception to the rule. Much of it is an on-the-spot report by the man who wrote it. It must be remembered that history is to some extent someone's interpretation of events. Therefore, this volume is not entirely free from my own interpretation of things as I have seen them. While I have had the sympathetic cooperation and suggestions

of the other members of the commission, the fact remains that this is my story of California Southern Baptists.

I would certainly like to pay tribute to some of those whose help has been so invaluable in writing the history of a great people. First of all, I would like to gratefully acknowledge the cooperation of the members of my own family who have made but few demands on me during recent months in order to free me to work 16 or 18 hours a day in preparing the manuscript. Next on the list is Miss Polly McNabb, my faithful assistant, without whose help the job could not have been done. For months she has paid no attention to her watch but instead has worked all day and most of the night many times. She has often taken her typewriter and the wire recorder to her home where she has typed half of the night. One morning at 2:30 she woke up her roommate, Miss Dorothy Ford, with a little louder yawn than usual as she said to herself, "That fellow would feel funny if the last thing he writes in this book is my obituary."

The cooperation of the employes of Artcraft Printers could not have been better. The members of the Historical Commission have worked tirelessly and unselfishly at the task. A score or more of early day Southern Baptist leaders have joined in the task. At the same time my fellow employes at the convention offices in Fresno have sought to make my task easier and more pleasant. Many of them have gone the second mile by submitting copy for The California Southern Baptist early and then manifesting a forgiving spirit when some of it did not get into print.

In conclusion may I ask everyone of you to read the whole story as found in this book before passing judgment on anyone. Even then, I hope you will not determine your opinion of any man solely by what you have read about him. For instance, you will read where two former executive secretaries of the convention have been publicly, but unceremoniously, dismissed. That does not mean that they are bad men, for the Lord has continued to use them. The fact that someone has stayed and continued to serve does not mean that he is any better than someone who has "died in the fight." Again and again you will read where opposition to some pastor has developed. The records may show that he was "kicked out," but that does not mean that he is in any sense unworthy. In fact, about the most uncomplimentary thing one could say about a California Southern Baptist pastor is that he has never had any opposition. By the same token a church may find it difficult to get along with one pastor but as soon as a new one arrives harmony is restored and the work goes on. Remember that machinery doesn't squeak nor rattle when it is standing still. If you note signs of friction, remember there has been activity.

FLOYD LOONEY

Chapter One

THE STAGE IS SET

The news that gold had been discovered at Sutter's Mill soon spread to Texas, Arkansas, Missouri, and points east without the aid of telegraph, telephone, television, fast trains and jet propulsion. The announcement electrified the nation's capital though there was not an incandescent lamp in the city. While Congress was taking time out from heated debates over the slavery question to decide what to do about admitting California to statehood, Texas cowhands were turning their herds over to anyone who would look after them, Maine lumberjacks were heading toward taller timber and bigger trees, and Kentuckians were leaving their tobacco to anyone who would harvest it and smoke it as they all joined the march to California. Others took their politics so seriously that they did not want to lose their right to vote so they waited a year until by the slim majority of one vote in the United States Senate California was admitted to the Union. This swift and dramatic shift of the nation's population to the West was destined to give California's religious and political landscape an immediate face-lifting. The church-centered commerical interests of the vested priests and the tireless parades of nuns in their gorgeous regalia were destined to give place to free enterprise and individual initiative in an atmosphere of political freedom. The mumbling chant and the ritualistic paganism of the mass was destined to give place to Bible-pounding Baptist preachers who refused to be bound by the customs that belong to the age of the stovepipe hat, the frocktail coat, the stiff shirt and the two-hour sermon. Though some of them had preached in beautiful churches and had conducted services which were characterized by solemnity and dignity they found no difficulty in transforming the back end of a wagon into a pulpit stand while the congregation stood or sat on the ground. Eventually the fortress type mission buildings with their tolling bells gave place to modestly attractive houses of worship from whose windows echoed such hymns as "Amazing Grace," "Gentle Jesus, Meek and Mild," and "Holy Bible, Book Divine."

It was not unusual 100 years ago for most of a country Baptist church to form a wagon train and head for the Golden West. Many times the preacher accompanied his congregation and their friends on the trek which often took six months. It was the custom to stop on Sunday for divine services as they journeyed across the Santa Fe

Trail into Southern California while other thousands streamed along the Oregon Trail into Oregon, Washington, and Northern California.

Without doubt many of the most able preachers of that day were Southern Baptists and they had many of their former members to preach to on Sunday. Both preachers and laymen brought with them a strong religious faith which they felt obligated to preserve, transplant, and propagate in the new land. That's why the ruins of some of California's ghost towns are not limited to an abandoned store building, a former saloon, a blacksmith shop, and a post office, but added to these is a little building which one time housed a Baptist church. In other cities which have lived, thrived, and grown, the history of the Baptist churches can be traced to the evangelistic and missionary fervor of these early day travelers. It should be said to the credit of the American Baptist Home Mission Society that much help was given these early Baptist leaders. Generous sums of money from time to time were made available to churches needing buildings.

Within a few years the South was destined to be left prostrate in the wake of a horrible war between the states and, had there been a disposition on the part of the Southern Baptist Home Mission Board to aid California Southern Baptists, no funds were available. It is only natural, therefore, that Southern Baptists came to lean on their brothers from the North in their struggle to propagate the Baptist faith in the Golden West. As time rolled on California became generally known as a Northern Baptist state insofar as Baptist work was concerned, though there were never any agreements which obligated Southern Baptists to follow a hands-off policy.

Alien Immersion, Open Communion and Comity Agreements

While most of the Baptist work in California was not started by alien immersionists, open communionists, and unionizers, obviously the trend was in that direction because of a growing sentiment in its favor among Baptists in the North. In the meantime the American Baptist Home Mission Society became less anxious to aid churches with building problems unless the membership agreed to receive persons with alien immersion and to practice open communion. Some missionaries soon found out which side of their bread was buttered. They were given to understand that aid would be withdrawn from them if they preached against open communion and alien immersion. Some of them succumbed to the demands of Northern liberalism while others gave up every tangible source of income for the Truth's sake.

Dissension Among Northern Baptists

The dissension among Northern Baptists that came about as a direct result of the inclusive policy adopted by the Seattle Convention was keenly felt among Baptists in California. They soon divided into two major camps, liberals and conservatives. So tragic was the dissension that California Baptist work was soon rent by discord, torn by dissension, and infested with errors.

In the midst of this tragic confusion some churches ceased to send messengers to Northern or Conservative Baptist meetings. A few of them became open prey to Norris Fundamentalism and Bogard Landmarkism. At the same time the Northern Baptist Convention had looked with favor upon the Comity Commission of the Federal Council of Churches and had given encouragement to the rationing of territory.

As early as 1894 Oregon Baptists realized that they could never be happy in their fellowship with the Northern Baptist Convention and therefore many of them sought fellowship with Southern Baptists but were refused.

In 1931 John W. Watson, at that time pastor of a Baptist church in Gloria Gardens in Southern California, Thomas B. Hart, pastor of a Baptist church in Maywood, along with a few others, sought fellowship with the Southern Baptist forces in Arizona, but were refused. The unfortunate result was that most of these churches fell in line with the program of either the Northern or Conservative Baptists while the church at Gloria Gardens fell to the Landmarks.

Some Remained True

In the midst of this unprecedented confusion there were some Southern Baptists who did not sell their denominational birthrights for a mess of ecumenical pottage; neither did they sacrifice them on the altar of reactionary forces. Instead they chose to walk their pathway alone with a confident faith in Almighty God that the day of triumph would finally come and that one grand glorious day there would be an organization of Southern Baptists with the kind of program they had known and loved through the years.

Southern Baptist Work Begins

As stated before, Southern Baptists were among the first religious leaders to come to California about the time the state was admitted to the Union. For instance, J. Lewis Shuck did work among the

Chinese in San Francisco while on his way to China about 1848 or 1849.

Mr. Dan L. Tharpp, religion editor of the Los Angeles Times, wrote a story which appeared in the July 5, 1952 edition of the Times in which he gave an account of the organization of a Baptist church in El Monte in 1853. According to Mr. Tharpp, it all began when Richard Chamberlin Fryer, not yet an ordained minister, marched down the aisle and laid his weatherbeaten, brass bound Bible on the pulpit. Then he placed his pistol alongside and said: "Let us pray." His two strapping sons, each with a pistol jutting from his belt, sat in the front row, heads bowed, listening to the words of the prayer and ready for anything that might develop. There were 20 people present for the service which passed peacefully and with no noticeable disturbance.

The first service was held in a little school house located on the spot where El Monte's branch of the Bank of America is located. El Monte, as you perhaps know, was the end of the Santa Fe Trail and in those days was known as Lexington, no doubt named after Lexington, Missouri, the home town of its founder, a Captain John-son. Rowdies who threatened to break up the service failed to put in their appearance. Nevertheless, Evangelist Fryer, who is said to be from Missouri, bolstered his authority with his shooting irons.

Mr. Tharpp goes on to say that three Baptists had brought the faith of their fathers with them from Missouri, Arkansas, and Texas and while the records of this early church have disappeared, the names of four charter members are known. They were: William Foreman, said to have been the first Baptist pastor in Los Angeles County, Richard Fryer, John Fuquay and W. H. Pendleton.

Services were held in a school house until about 1855 when they acquired and remodeled a granary. The upstairs of the building became the Masonic Hall while the Baptists used the lower floor.

Fryer, who is said to be the first Baptist preacher ordained in California, had left El Monte by 1857 and John Allen Freeman made his way from Texas, by way of ox cart, and found the church pastorless but not for long for he was destined to be its pastor, dividing his time between it and San Bernardino where he organized another church. Later Freeman organized churches in Downey, Compton, Pomona, and Santa Ana before dying at the ripe old age of 98. It is said of Freeman that when he and his party started from Texas they held a council to decide whether to travel on Sundays. Half of the immigrants decided to halt, the others went on. By the time they

reached Santa Fe they overtook the Sunday travelers stalled because their oxen's feet were too sore to walk.

While most of the work done by these and other pioneers was either perpetuated or allowed to die by Northern Baptists, nevertheless it should be said that Southern Baptists are by no means newcomers to California.

Background of Southern Convention

Early in the 19th century a 16-year-old German Baptist boy, known as Little Dutch Mouser, landed in New York. He soon married and migrated to Arkansas where a son, William Harrison, was born. The son was destined to hear the gospel as Baptists preach it, and accept it, be saved, baptized, called to preach, and ordained to the Baptist ministry. Some of his grandchildren who are still living say that in later life he wore a long white flowing beard, and when fully aroused there were few men his equal in the pulpit. His Bible kept company with his Winchester during territory days in Oklahoma.

Elder Mouser, as he was known in his day, had a son named George, who likewise was a preacher of considerable ability. Both W. H. and his son, George, migrated into Oklahoma during Indian Territory days and it was there that George reared a large family, everyone of whom was well schooled in the activities of Southern Baptists. George was pastor of small town and country churches in Eastern Oklahoma where most of his children became farmers. The Mouser name was prominent in Baptist affairs in Arkansas and Oklahoma for more than half a century.

The sons and daughters of Preacher George Mouser, as he was best known to the country folks in Oklahoma, were thrifty Germans but they were not a match for the boll weevil which destroyed the cotton and the erosion which washed the top soil off Beaver Mountain where several of them lived. So, one by one they turned their faces toward California. Marvin was the first one of the sons to leave his native state. He landed in Shafter, California on December 18, 1925. Two years later, his brother, Virgil, joined him and in June, 1928, their father came to California after resigning the pastorate of the First Baptist Church in Krebs, Oklahoma. The following year Henry turned away from the Sooner State and came to seek his fortune in the San Joaquin Valley. In the meantime the daughters and their husbands came West and settled at Shafter.

Being staunch Baptists, the Mousers naturally hunted up the Baptist church and most of them joined the First Baptist Church in

Shafter. It wasn't long, however, until they discovered what they considered loose observance of the ordinances. They voiced their objections in a quiet, modest, Christian manner. However, when Preacher George was invited to fill the pulpit one Sunday morning he proceeded to "Instruct them in the ways of the Lord more perfectly," especially with reference to the ordinances. Naturally his sermon was not well received by a church which practiced open communion and received persons with alien immersion. The result was that most of the members of the Mouser family gradually withdrew from the church and some of their friends, who shared their beliefs, never did join it.

Pulling out of a religious organization with which they found themselves in disagreement by no means satisfied their thirst for fellowship in a fully orthodox Baptist church. Consequently, their thirst for fellowship and their longing for worship prompted them to get their friends to meet with them for singing and prayer meetings in various homes. Virgil, who has since gone on to his reward, got the group together and taught a singing school. Most of the Mousers and many of their friends were good singers. After Virgil died prayer meetings were often held in the home of his widow. By 1931 or '32, meetings were held often in the homes of Archie West and Marvin Mouser. When they met at Marvin's home services were held in his backyard. By 1933 a Sunday school was started. And thus the group struggled along and did the best they could to perpetuate their Baptist faith.

Church Organized

On Sunday afternoon, May 10, 1936 these faithful Southern Baptists met in a Seventh Day Adventist church and organized what was known as the Orthodox Missionary Baptist Church of Shafter. When the name was later printed on the church building the word Independent was added. If that word was included in the name originally it was to let the world know that the church was not affiliated with any of the existing Baptist conventions in California at that time. The organization meeting was moderated by a preacher by the name of Joe Hardcastle. Dud G. Poyner was the clerk. Neither Hardcastle nor Poyner became charter members, but Hardcastle served as supply pastor for a few Sundays.

Charter members were: Mr. and Mrs. Marvin Mouser, Mr. and Mrs. Henry Mouser, Verlon Mouser, Mr. and Mrs. George W. Mouser, Mr. and Mrs. J. Grumbles, Mrs. Tennie Mouser, Mr. and

Mrs. Archie West, Velma West, Mr. and Mrs. A. J. Lowrimore, and Lowell Lowrimore, making 16 in all.

At the organization meeting Miss Reba Mouser, Miss Rachel Mouser, and David Grumbles were received as candidates for baptism.

Before the organization meeting adjourned the church adopted the covenant and declaration of faith found in Pendleton's Church Manual. Perhaps it should be stated at this point that every one of the charter members was won to Christ and baptized into the fellowship of a Southern Baptist church and not a one of them had ever belonged to any kind of church other than a cooperating Southern Baptist church until they came to Shafter where some of them joined the Northern Baptist church. At the organization meeting some of them had their letters, but those who had joined the Northern Baptist church didn't ask for letters, but rather came in on statement.

After a brief intermission the church assembled again on the evening of the same day at which time Mr. and Mrs. R. S. Powell, Mr. and Mrs. G. F. Hendrickson, Guy Mayfield, and Juanita Mayfield were received into the fellowship of the church by letter. At the same service Henry Mouser, A. J. Lowrimore, and G. F. Hendrickson were recognized as active deacons. They had previously been ordained by Southern Baptist churches.

In other business transacted at the evening service the church elected a building and finance committee composed of Guy Mayfield, G. W. Mouser, A. J. Lowrimore, and Henry Mouser.

The First Baptism

The Shafter church held its first baptismal service a week after it was organized at which time eight persons followed the Lord in baptism.

On the following Sunday the church called Joe Hardcastle as supply pastor, elected a clerk, treasurer, pianist, choir director, Sunday school superintendent, and Training Union director.

Church Site Given

On June 25, 1936 the church received a deed from the Kern County Land Company for three lots for a church building. In a short time a building was purchased from another denomination and moved onto the property. In the meantime Hardcastle resigned as supply pastor and the church called one of its own members, George W. Mouser, to serve as supply pastor. He remained with the congregation

until August 15, 1936 at which time Tom H. Raines became the first pastor at a salary of \$75.00 per month. Raines was the pastor until September of the following year. When Raines resigned, Gene Dowdle was asked to fill the pulpit until a pastor was called. The church called Sam Wilcoxson, pastor, Eastside Baptist Church, Paragould, Arkansas on November 10, 1937 at a salary of \$125.00 a month. He accepted and came on the field January 9, 1938 and has been the shepherd of the flock ever since.

It is significant to note that the first mission offering given by the Shafter church was made on the 13th day of December, 1936. We shall see as we go along how often the figure 13 appears in the affairs of California Southern Baptists.

W.M.U. Organized

Not long after Sam Wilcoxson became the pastor his wife began to interest the ladies in organizing a Woman's Missionary Society. She and some of the other ladies who were members of the church had been active in W.M.U. work in other days. Her efforts paid off and a Woman's Missionary Society was organized April 6, 1938. Mrs. Wilcoxson was elected president and Mrs. Guy Mouser, secretary.

Radio Program Maintained

A short time after Sam Wilcoxson came to California he and his congregation purchased time on a Bakersfield radio station in order to broadcast the Southern Baptist message. For more than a year the program was broadcast regularly, much to the benefit of the Southern Baptist cause. His straightforward gospel preaching was heard by hungry Southern Baptists throughout Kern County. Without doubt, his radio program paved the way for the organization of several other Southern Baptist churches in Kern County.

Landmark Overtures Refused

By 1938 there were several Landmark churches up and down the state which had secured the cooperation of many Southern Baptists including some who have since become staunch supporters of Southern Baptist work. Roy Young, his mother, Mrs. W. W. Young, John W. Watson, known in those days as Elder John W. Watson, Silas Hill, and J. E. Hill to name a few. In the meantime Silas Hill had secured endorsement of some of the Landmark churches and was acting as one of their missionaries. In one of his "missionary" journeys he went to Shafter, probably in February, 1938, for a conference

with Sam Wilcoxson in which he made an effort to get Sam to promise that he would try to bring his church into the Landmark fellowship. Hill insisted that Southern Baptists would never have any organized work in California and that all real Baptists needed an avenue of fellowship and cooperation which they could not enjoy in the Northern Baptist Convention. Wilcoxson refused on the ground that he was a Southern Baptist, never had been anything else and never would be, but, he said: "Brother Hill, you can stay over and take it up with the church and see what the members want to do about it." Hill gladly obliged and when the church was called together Deacon Henry Mouser got up and quietly said: "Brethern, it's my belief that we ought to go alone and wait until something comes along like we've always been used to." That settled the matter and Shafter never did line up with the Landmarks and therefore preserved the unbroken lineage of Southern Baptist cooperation. The Shafter saints were hungry for fellowship and were longing for an opportunity to cooperate with others, but were unwilling to leave Southern Baptists and take up with Landmark reactionaries and Frank Norris radicals. At the same time many Southern Baptists did join forces with the Landmarks hoping they could outnumber the radical Bogard element or else reform it. They were never in sympathy with the ultra-radical convention-hating element in the Landmark movement, but rather hoped to bring about some sort of cooperation which would be effective in winning the millions of lost people to Christ. Unfortunately their hopes were never realized and that is why many of them have since left the Landmarks and have joined with the convention forces. It is regrettable that some good Baptists stayed with the Landmarks and have never been able to accomplish much for the Master.

Northern Baptist Opposition

By this time Northern Baptist opposition was showing its head. In fact, the pastor of the Northern Baptist church in Shafter had told Wilcoxson and some of his men that they should go out to the labor camps where their crowd lived, that no one in town cared anything about Southern Baptists. The word went out that Southern Baptists were a bunch of Arkies and Okies who couldn't make a living where they came from and had just drifted into California and would soon be gone. Proof that some feared they would not all leave was expressed by the pastor of the First Baptist Church in Bakersfield when he became alarmed about the activities of Sam Wilcoxson and his church. The radio broadcast was getting the attention of some of his

people. So great was his concern about it that he came to Wilcoxson to ask him if the Southern Baptist Convention was paying his salary to organize churches in Northern Baptist territory. In the meantime Northern Baptists didn't make any effort to correct the impression that Southern Baptists were all Negroes.

Other Churches Organized

In the spring of 1938 Dud G. Poyner, who had been active in the organization of the Shafter church, rented a tent and held a meeting in Delano which resulted in the organization of a church. From Delano he went to Oildale where he held another meeting which resulted in the organization of the First Baptist Church of Oildale with nine charter members. From Oildale he went to Lamont where on October 3 he led in the organization of a church with less than a dozen members. After the church was organized he remained for a four weeks' meeting which resulted in 65 baptisms. When the meeting closed, the church, counting the ones who were baptized, the charter members and others who had joined by letter and statement, had a membership of 101. Poyner was called as pastor by the Lamont church, but continued to hold meetings in such communities as Arvin and Porterville which resulted in the organization of churches.

R. W. Lackey Comes on the Scene

To write the history of California Southern Baptists and leave out the life, labor, and influence of R. W. Lackey would be like painting a picture of the city of Washington and leaving out the nation's capitol.

Lackey came to Lamont in February, 1938 to assist Poyner and the church in a revival meeting. Perhaps the invitation came to Lackey because his brother, Henry, was one of the deacons and there were other members in the church who had known him in Oklahoma. During the meeting he met Sam Wilcoxson and Thurman B. Ellis, an Arkansas preacher who had come west to be pastor of a Baptist church in Taft. Now the Taft church was organized about 1925 or perhaps 1928, but had not been sympathetic with Southern Baptists all the time. For instance, the church cooperated to some extent with Northern Baptists for awhile. A woman evangelist came in to hold a revival meeting and there were other irregularities, too. Nevertheless, the church had "cleaned house" and had to some extent become sympathetic with the Southern Baptist program. Before Lackey had finished his meeting at Lamont he had, in conference with Wilcoxson,

Ellis, Poyner, and others, discussed the possibility of organizing a Southern Baptist association. Ellis requested Lackey to assist in framing a suitable constitution for an association, so when he went back to Oklahoma he set himself to the task of writing what he considered would be an acceptable constitution for a Southern Baptist association in California. He sent his draft of the organization to Ellis who in turn conferred with Sam Wilcoxson. Wilcoxson, being an Arkansan, suggested some changes which he thought would bring the constitution in line with the one which governed Green County Baptist Association in Arkansas. The result of the whole matter was that the brothers agreed upon a constitution which was patterned somewhat after the ones used by associations in Arkansas and Oklahoma. That constitution with slight changes has become the general pattern of all the constitutions used by the 28 district associations through which California Southern Baptists cooperate today.

First Association Organized

On April 13, 1939 messengers from four churches, Shafter, Oil-dale, Lamont, and Taft met with the Orthodox Missionary Baptist Church of Shafter for the purpose of organizing a Southern Baptist association. First on the program was a rousing sermon preached by Sam Wilcoxson, after which the San Joaquin Valley Missionary Baptist Association was organized and the following officers elected: moderator, Thurman B. Ellis, Taft; vice-moderator, G. F. Hendrickson (a layman) Bakersfield; clerk, Corbin Ogilvie (layman) Arvin, and A. G. Blackburn, Arvin. In addition to the regular officers thirteen men were elected to serve on the association's executive board. They were: T. B. Ellis, H. H. Billingsley, Sam Wilcoxson, Henry Mouser, Corbin Ogilvie, A. G. Blackburn, Conley Minor, D. G. Poyner, G. F. Hendrickson, V. B. Scroggins, A. E. Grissom, J. Hamilton, and Robert R. Turman.

Departments Set Up

At the organization meeting of the association regular officers were elected for the various auxiliaries except the Brotherhood. Mrs. Edith Billingsley was elected association W.M.U. president, Mrs. Averil Mouser was elected vice-president, and Mrs. Ora Ware, secretary-treasurer. The Baptist Training Union organization was set up by the election of Tillman Hull for president and Corbin Ogilvie, director. There may have been other Training Union officers elected but their names do not appear in the record. The Sunday school organization was started on that day, though the records do not indicate it. It has been verified by persons present at the meeting that

Donald Graves was elected association Sunday school superintendent. There is a record, however, which shows that he was re-elected at the association's first annual meeting. No one was elected to serve as Brotherhood president.

The activities of the association's executive board between the date of organization and the annual meeting which was held in Lamont have not been preserved. It is known, however, that one of the first things the board did was to elect Dud G. Poyner missionary. There is no record of how long Poyner served, but evidently he resigned about the time the first annual meeting was held since he became pastor of the church at Lamont soon after the association's first annual meeting.

When the association met in Lamont for the first annual meeting in the fall of 1939 Poyner gave a report of his work as missionary which included four revival meetings, the organization of two churches, one Sunday school, and three B.Y.P.U.'s. He also reported 29 professions of faith and 64 visits in homes. In all of his rounds he traveled 1,640 miles and received for his services \$188.72.

Committees Appointed

Most of the committees which made reports to the first annual meeting of the association were appointed by the moderator after the sessions of the association began. It is amazing, however, to note the contents of the various reports even though the persons responsible for making them had little time for preparation, and surprisingly little source material to draw from. For instance the committee on stewardship and tithing recommended that every church adopt a budget which would include all local church expenses, all missionary causes, and that every denominational interest be supported by every church.

It is significant to note that the committee recommended that every church be urged to strive to get a Southern Baptist state paper in California and that it be made available to every member of every church. They evidently believed that people give more if they know more.

A committee reporting on the Hundred Thousand Club emphasized that membership in it was an over and above affair and that as many members as possible be urged to join and contribute \$1.00 per month on Baptist debts and that Sunday school classes, Training Unions, W.M.U. organizations, and other groups be asked to take club memberships and that accurate records be kept and remittances

made periodically through the Baptist General Convention of Oklahoma. That recommendation was amended before the report was adopted. Sam Wilcoxson moved that the report be adopted with the understanding that the money would be sent directly to Dr. J. B. Lawrence, executive secretary of the Home Mission Board, Atlanta, Georgia. Evidently Wilcoxson meant to suggest Dr. Austin Crouch, executive secretary of the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee, his motive being that it was not proper to recognize one state convention above another since Arkansas and other states as well as Oklahoma were represented.

W.M.U. Reports Ten Meetings

Mrs. Edith Billingsley, association W.M.U. president, reported that 10 Woman's Missionary Society meetings had been held in the four churches represented in the association and that three books had been studied, namely: Genesis, Exodus and Revelation. She also reported that 15 women received a Baptist state paper and 12 of the sisters were tithers. In the personal service section of her report she stated that 16 women were engaged in personal service which included visits in the interest of the whole church program and that one box had been given to the needy. She reported that regular association-wide quarterly meetings were held by the women.

Children's Homes Stressed

At the request of the moderator the messengers from the Oildale church reported to the association on Baptist orphans' homes. The report among other things stated: "There are a number of homes for orphan children in the Southland where there is food, shelter, play, comfort, guidance and love where children are given the necessities of life and allowed to grow up to be their natural selves. The Christian atmosphere of these homes has a profound influence for good on the lives of boys and girls who grow up in them. The boys and girls go out from Baptist homes as useful citizens to take their places in human society."

The committee recommended birthday offerings and that special offerings be taken in the churches on Christmas and that money be sent to the New Mexico Baptist Children's Home located at Portales, New Mexico, the Oklahoma Baptist Children's Home located at Oklahoma City, and the Bottoms Baptist Children's Home located at Monticello, Arkansas.

Baptist Literature Urged

The association adopted a report on religious literature which praised the work of the Baptist Sunday School Board and urged churches which use literature at all to use that published by the Baptist Sunday School Board. (Some churches in the adult departments used only the Bible.) Attention was called to the value of doctrinal tracts which were free and to many books which could be purchased at a fair price. One impressive sentence in the report was: "State papers (meaning state Baptist papers) should be in every home so our readers can be better informed on the work of the denomination."

In other reports there was a favorable note concerning home and foreign missions, Christian education, and all the work done by Southern Baptists. A committee on obituaries reported that no members of any of the churches had passed away since the association was organized.

During the meeting petitionary letters from the churches at Arvin and Porterville were read and the messengers recognized. In other actions the messengers voted to send Sam Wilcoxson to the next meeting of the Southern Baptist Convention which was scheduled to convene the following May in Baltimore, Maryland and to take up a collection to apply on the association's tent, it being announced that \$9.00 was due on a payment. The collection, however, netted \$5.89.

Officers Elected

Officers elected to serve for the next year were: moderator, Thurman B. Ellis, vice-moderator, A. E. Grissom, clerk, Mrs. G. F. Hendrickson, and treasurer, A. G. Blackburn. Most of the members of the executive board of the association were retained with one or two others added.

Mrs. Edith Billingsley was re-elected association W.M.U. president, Mrs. Averil Mouser, vice-president and Mrs. Ora Ware, treasurer.

The Second Annual Session

When the San Joaquin Valley Missionary Baptist Association met for its second annual session September 12-13, 1940, this time back in Shafter where it was organized, the number of churches had increased to 14. At least that is the number included in the minutes of the association. R. W. Lackey had been employed as half-time missionary giving the other half of his time to the pastorate of the First Southern Baptist Church in Bakersfield. Insofar as the records

can be obtained, this is the only half-time church Southern Baptists ever had in California and it was soon to become a full-time church. Lackey had succeeded in getting the association to vote to include in its territory the entire state of California. This was done in an effort to make other churches somewhat removed from the San Joaquin Valley feel that a spirit of welcome awaited them.

The meeting was carried on somewhat on the same order as the previous meeting with all departments of the work showing growth. There were 144 baptisms reported during the year.

While the business of the association was carried on as planned there was excitement in the air. The spirit of expectancy reigned. Everyone seemed to know that something more than an association meeting was in prospect. Everyone seemed to be of the opinion that the stage was set. Sufficeth it to say, the messengers were not deceived. The stage was set, but the action which the association took on the afternoon of the second day of the meeting will be discussed in the next chapter.

Before the association adjourned it voted to hold the next annual meeting with the New Hope Missionary Baptist Church located near Madera, and to ask J. C. James to preach the annual sermon.

Chapter Two

THE CONVENTION ORGANIZED AND ADVENTURES WITH THE BOARD OF DIRECTORS 1940-1941

When the San Joaquin Valley Missionary Baptist Association met in Shafter for its second annual meeting word had already gone out that the borders of the association reached all the way from Yuma, Arizona on the southeast to Crescent City, California on the north and west. Churches had been organized as far south as Ontario and as far north as Port Chicago. In the meantime some Northern Baptists had been known to say that the Southern Baptist invasion was spreading. At the same time Southern Baptists knew that an association the size of the state of California would soon divide and there would be no general organization to "Elicit and combine the full energies" of the churches. There was talk of organizing a state convention.

In anticipation of what might happen at the association R. W. Lackey, who was serving as association missionary as well as pastor of the church at Bakersfield, had written a proposed constitution for a state convention. It was almost an identical copy of the constitution of the Oklahoma Baptist convention except it provided for nine board members instead of 24.

Somehow the minutes of the San Joaquin Valley Missionary Baptist Association do not show the record of a motion which was made on the afternoon of the second day which in substance was: "That we adjourn long enough to consider the propriety of organizing a state convention." Silas Hill, who is still living, says he made the motion. Anyway, the motion was made and it passed without noticeable opposition and most of the messengers to the association met with the group interested in organizing the convention.

For some reason the organization meeting was not held in the church auditorium but instead was held in a small Sunday school room upstairs. The first move was to elect Silas Hill temporary chairman after which the organization was completed by electing Sam Wilcoxson, president, Vester E. Wolber, recording secretary, and R. W. Lackey, corresponding secretary-treasurer. Incidentally, the term corresponding secretary was discarded at the next meeting of the convention and his title was changed to executive secretary-treasurer.

It is interesting to note that the convention was organized on the 13th day of September with messengers from 13 churches participat-

ing. There would have been 14, but for some reason the church at Porterville did not send any messengers to the association meeting that year. The pastor, Robert R. Turman, was present at the meeting and was made a member of the board of directors of the convention.

Messengers from the following churches participated in the organization: Arvin, First Southern; Bakersfield, First Southern; Oildale, First; Taft, First Southern; Ontario, First Southern; Tipton, Southern Missionary; Sanger, Southern Missionary; Madera, New Hope Missionary; Shafter, Orthodox Missionary; Lamont, Lamont Missionary; Salinas, Calvary Missionary; Port Chicago, Missionary, and Delano, Southern Missionary. The names of some of the churches have been changed. For instance, Ontario is now known as Allyn Avenue Baptist Church. Shafter is known as First Southern. Lamont has adopted the name First Baptist Church. Salinas has become First Southern. Port Chicago had its building blown to bits by an explosion when an ammunition ship blew up and therefore moved to Concord and became known as the First Baptist Church, Concord. Since that time a church has been organized in Port Chicago and bears the name of First Baptist Church. Delano church has come to be known as Temple Baptist Church.

The following pastors participated in the organization of the convention: D. L. Atkinson, Arvin; R. W. Lackey, Bakersfield; Vester E. Wolber, Taft; J. E. Hill, Ontario; A. J. Byrd, Tipton; B. H. Truhitte, Sanger; Sam E. Dunham, Madera; Sam Wilcoxson, Shafter; Dud G. Poyner, Lamont; Silas Hill, Salinas, and W. J. Venable, Port Chicago. Churches at Oildale and Delano were pastorless.

It was a great day for California Southern Baptists. Some laughed, others cried, while still others met in groups to chat and rejoice together. For some of them it meant the renewing of fellowship with Southern Baptists across the land. For more recent converts it meant a greater opportunity to participate in a world mission program. To others, who had tried to perpetuate their Baptist faith by working with Landmarks and other groups, it meant the restoration of fellowship with their brethren. To the church at Shafter and a few others it meant the realization of a dream that one day the darkness would turn into dawn.

Let future generations remember that until 1940 most of the Southern Baptist progress had been made by those working for 25c an hour and in some cases less. Let it be remembered that every step of the ground they conquered was contested by ruthless foes. Let it

be said to their everlasting credit that they kept the "Faith once delivered to the saints."

ADVENTURES WITH THE BOARD OF DIRECTORS

In keeping with the provisions of the constitution which the convention adopted at its organization meeting September 13, 1940, nine members were named on the board of directors. They were: Silas Hill, B. H. Truhitte, C. P. Cunningham, S. E. Dunham, R. R. Turman, J. E. Hill, W. J. Venable, A. J. Byrd and Henry Mouser. Sam Wilcoxson, Vester E. Wolber and R. W. Lackey were members of the board by virtue of their offices.

The first meeting of the board of directors was held in Bakersfield on November 29 following the organization of the convention. The first vote was to omit the reading of the constitution and by-laws. Silas Hill moved that five members of the board would constitute a quorum during the remainder of the convention year. His motion was seconded by B. H. Truhitte and was approved by the board. Executive Secretary R. W. Lackey read his financial report along with a series of recommendations. The board voted to approve his financial report but made some revisions in his recommendations.

Lackey's first treasurer's report showed total receipts of \$21.54 which were received from the following sources: W. H. Bean, for state missions, \$1.00; Luther Haynes, for state missions, \$1.00; W. E. Jolly, for state missions, \$1.00; collection at Sanger for stationery, \$5.54; W. H. Bean, on pledge to missions, \$1.00; Marvin Mouser, for convention work, \$1.00; W. H. Bean, convention pledge, \$1.00; Mr. and Mrs. J. L. Blankenship, state missions, \$10.00.

Expenditures included: for stationery, \$14.42; for stamps, \$1.44; total expenditures for the month, \$15.86, leaving \$5.68 in treasury.

Pay-As-You-Go Policy Adopted

Upon recommendation of Secretary Lackey the board adopted a policy of pay-as-you-go to insure that no debts were incurred. Other recommendations presented by Lackey and approved by the board were: that the expenses of the convention be paid out of funds contributed to the convention by the churches and individuals cooperating with it, and that no outside assistance be asked for from any of the agencies of the Southern Baptist Convention; that no building program of any kind be launched until after the convention in annual session had established its permanent headquarters; that the board recommend to the churches that the Cooperative Program of the Southern Baptist Convention be adopted and that all Cooperative

Program mission funds be channeled through the convention's headquarters. The board agreed to send 10 per cent of all its undesignated income to the Executive Committee of the Southern Baptist Convention for world missions and to use the remaining 90 per cent for California mission work.

At the first meeting the board agreed to set the time and place of quarterly meetings and to send Secretary Lackey with a petition to the next meeting of the Southern Baptist Convention to be held in Birmingham, Alabama requesting that the Southern Baptist General Convention of California be recognized as a cooperating constituency of the Southern Baptist Convention.

Dr. G. Dallas Faulkner was present to outline his plan for establishing a Baptist state paper. After discussion the board referred the matter to the executive committee. The executive committee members elected at the first meeting were: Sam Wilcoxson, Vester E. Wolber, and B. H. Truhitte.

Convention Date Set

At a meeting of the executive committee of the board held in Sanger, December 2, 1940, it was agreed to recommend to the board that the next meeting of the convention be held with the First Southern Baptist Church in Bakersfield, October 31-November 2, 1941, which date immediately followed the meeting of the Arizona convention. J. A. Haley, pastor at Oildale, was asked to preach the convention sermon and Alonzo T. Yancey was named alternate.

G. Dallas Faulkner was present again with more discussion on plans for a Baptist paper. The brothers listened, but postponed action until some future date.

In a brief called meeting of the board held in Salinas, December 28, 1940 the principal business transacted was an open discussion on plans for correlating the work of San Joaquin Valley Association and the general convention. At the meeting Secretary Lackey explained that so little time had elapsed since the last meeting that he was not making a quarterly report but would do so at the next regular meeting.

W.M.U. and Brotherhood Secretaries Elected

The quarterly meeting of the board held in Bakersfield March 29, 1941 was highlighted by the election of B. G. Eden, Ontario, to the office of Brotherhood secretary and Mrs. J. O. Crow, Bakersfield, to the office of corresponding secretary (executive secretary) of Woman's Missionary Union. Brotherhood and W.M.U. work had

gained considerable recognition in the churches before the convention was organized.

The treasurer's report revealed that \$113.39 had been received from the churches during the past three months and that \$102.18 had been disbursed. It was at this meeting that a salary of \$75.00 per month was set for the executive secretary-treasurer who was dividing his time between the state convention and his duties as half-time missionary of San Joaquin Valley Association. For some time he served as half-time pastor of the First Southern Baptist Church in Bakersfield and gave the rest of his time to San Joaquin Valley Association. For awhile he served as executive secretary of the convention without salary.

At this same meeting the board turned down the following recommendations submitted by Secretary Lackey: "That since the Southern Baptist General Convention of California is the medium through which all associational organizations can most easily function in a cooperative way in doing state, Southwide, and worldwide mission work, we recommend that all mission funds collected by the churches in our convention be divided equally between district association missions and the Cooperative Program of the Southern Baptist General Convention of California and that each board share alike in the payment of the district missionary's salary who shall be selected by the board of directors of the state convention, and that all funds for district or associational missionary's salary shall be sent to the convention treasurer who shall add thereto the convention's part of the salary and pay to the missionary such salary as shall be determined by the board of directors."

At this meeting individual members of the board criticized Lackey for purchasing a Speed-O-Print without the board's approval and on which there was an unpaid balance of \$25.55.

Lackey Employed Full Time

At a meeting held in New Hope Baptist Church, near Madera, August 22, 1941 the board on motion of Silas Hill voted unanimously in favor of employing Executive Secretary Lackey for full time at a salary of \$137.50 per month. On the same day Lackey terminated his services as half-time missionary of the San Joaquin Valley Association.

The board agreed to give Lackey one month off in order for him to attend the wedding of his daughter in Oklahoma City. In other actions the board approved the purchase of convention record books

at a cost of \$22.00 and authorized President Wilcoxson to appoint a committee on constitution and by-laws to determine if any changes were needed in the constitution and by-laws adopted by the convention in its organization meeting the year before.

Three-Thousand-Dollar Budget Approved

The last meeting of the board of directors held during the convention's first year of operation was in Bakersfield, November 1, 1941. At this meeting the board heard and approved Secretary Lackey's first annual report which was also the report of the board of directors to the state convention held in Bakersfield October 31-November 2, 1941.

Among other things in the report was a recommendation that the convention adopt a \$3,000 operating budget for the next year. The report and the recommendations contained in it will be discussed further in the next chapter.

Chapter Three

THE FIRST ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1941-1942

The first annual meeting of the convention was held in a little frame building located on the corner of River and Water streets in Bakersfield which at that time housed the First Southern Baptist Church in Bakersfield. There were big cracks in the wall and large knotholes in the floor. Ladies had to walk with care lest their high heels slip through the knotholes.

The first session of the convention began with Deacon W. H. Mouser leading the congregation in singing "I Am Resolved". Prayers were offered by President Sam Wilcoxson and A. J. Byrd. The devotional was led by J. E. Hill and J. A. Haley, pastor at Oildale, preached the annual sermon on "The Glorious Gospel" using as his text Romans 1:16. The closing prayer at the first session was led by G. H. Woodward.

The next morning the convention assembled early and joined again with Deacon Mouser in singing "Leaning On The Everlasting Arms." Prayer was led by S. E. Dunham after which Vester E. Wolber, recording secretary, announced that the credentials committee had reported the enrolment of 39 messengers. On his motion the convention voted to declare them official members of the convention and to add to their number all others who should enrol during the convention.

At this point Sam Wilcoxson, Shafter, was re-elected president. Vice-presidents elected were J. C. James, Madera, and G. Dallas Faulkner, Oildale. Vester E. Wolber was re-elected recording secretary and R. W. Lackey was retained as executive secretary-treasurer.

The next official act of the convention was to approve certain constitutional changes. The original constitution was never printed, but the one found in the 1941 annual of the convention is the revised constitution as approved by the convention.

Messengers and visitors to the convention were welcomed by Freeman Loving, pastor at Bakersfield, after which the members of the Woman's Missionary Society of the host church served a delicious meal.

It is interesting to note that the first report of denominational work ever read to the convention was a report on home missions read by Roy O. Young who was ordained by a Landmark Baptist Church in Roseville, but who was educated in Southern Baptist schools in

Texas. He was at that time pastor of a Baptist church in Ducor which had previously affiliated with the General Association of Regular Baptists, but in the previous year had joined forces with Southern Baptists. Roy is now a general missionary of the state convention. Few if any of those present realized that day what an important part the Home Mission Board was destined to have in the development of Southern Baptist work in California.

The next report was on foreign missions and it was read by M. A. Yancey. Following the foreign mission report President Wilcoxson interrupted the convention to introduce Dr. W. W. Hamilton, president, Baptist Bible Institute (now New Orleans Seminary). Dr. Hamilton at that time was president of the Southern Baptist Convention. The following May Dr. Hamilton presided over a session of the Southern Baptist Convention in San Antonio, Texas in which California was recognized as a cooperating constituency of the Southern Baptist Convention.

During the year the Training Union and Sunday school work had been under the direction of the executive secretary of the convention. The report on these two agencies was read by Chaplain Edwin Kraemer after which G. H. Woodward addressed the convention.

G. Dallas Faulkner read a report on religious literature which provoked considerable discussion. Action on the report was deferred until the evening session.

The afternoon session closed with a report of the nominating committee which recommended W. J. Venable, Port Chicago, R. R. Turman, Porterville, S. E. Dunham, Madera, G. H. Woodward, Riverside, C. P. Cunningham, Salinas, G. F. Loving, Bakersfield, W. H. Mouser, Shafter, J. E. Hill, Ontario, and Alonzo Yancey, Bell Gardens, to membership on the board of directors, and that the 1942 session of the convention be left in the hands of the board of directors to be worked out with the New Mexico and Arizona conventions so there would be no conflict in the meetings, and the annual sermon be preached the following year by Sam Wilcoxson of Shafter.

The evening session featured a report on Brotherhood work read by Cecil H. Colvard of Port Chicago in which he recommended the election of a state Brotherhood president, the organization of a Brotherhood in every Baptist church, and that a statewide Brotherhood meeting be held early in 1942.

A committee on orphans' home work recommended that steps be taken for the immediate establishment of a home and that the churches be urged to designate all birthday offerings to the orphans' home fund.

Preceding the report of the board of directors the Port Chicago W.M.S. presented a playlet "The Challenge of the Cross."

Executive Secretary Lackey, reporting for the board of directors, recommended a \$3,000 operating budget for the convention during the following year, 20 per cent of which would be channeled through the Executive Committee of the Southern Baptist Convention for world missions. He reported receipts totaling \$976.64 during the convention's first year of operation.

Book Store in the Making

Secretary Lackey reported that the Sunday School Board had presented books to the convention for use in study courses, Vacation Bible schools, etc. Other books were bought and sold during the year.

One paragraph in the board of directors' report contained a word of thanks to some of the churches which contributed money for the purchase of a trailer to haul a gospel tent which the convention had acquired. After the board of directors made its report the convention heard with interest Dr. W. W. Hamilton.

This was a long session, but the messengers remained in the building to transact business. After Dr. Hamilton's address the convention approved a report of the W.M.U. nominating committee by electing Mrs. Kate Colvard, Port Chicago, president, and Mrs. Rex (Catherine) Looney, San Diego, executive secretary of Woman's Missionary Union.

In the same session the convention approved a report which stressed the need for a Baptist state paper and voted unanimously to authorize the board of directors to incorporate the convention.

Time Out For Worship

The next day being Sunday, the messengers laid aside business matters long enough to attend Sunday school and worship services. Pastor Loving gave all the messengers and visitors an opportunity to participate in the morning offering. After Dr. W. W. Hamilton preached Secretary Lackey gave a report of his missionary activities during the past year and took a collection for the Cooperative Program.

Messengers re-assembled in the afternoon for a brief final session of the 1941 convention at which G. Dallas Faulkner read a report of a committee on "Organizing for an Association-wide Evangelistic Campaign" and J. C. James read a brief report of the resolutions committee, the gist of which was to thank the host church for entertain-

ment, to instruct the board of directors to make necessary arrangements for the convention meeting in 1942, and to instruct the president, executive secretary, and the board of directors to arrange for the publication and distribution of minutes of the first sessions.

There is nothing in the records to indicate how many cooperating churches there were at the close of the 1941 session of the convention, but it is known that several churches were organized during the previous year and that some churches which were not represented in the organization meeting sent messengers to the first annual meeting.

ADVENTURES WITH THE BOARD OF DIRECTORS 1941-1942

When the board of directors met in Bakersfield November 27, 1941, proposed articles of incorporation were read and approved with the understanding that the president and executive secretary would revise and add such legal terminology as might be necessary to consummate incorporation. G. F. Loving, Vester E. Wolber, and W. H. Mouser were named on the executive committee of the board. The program of evangelism of the Home Mission Board as outlined by Dr. Roland Q. Leavell, who was at that time secretary of evangelism for the Home Mission Board, was approved.

G. Dallas Faulkner, who had been present at practically every meeting of the board and who read a long detailed report at the recent convention stressing the importance of a Baptist state paper, was present with copies of Volume I Number I of a publication known as Southern Baptist Stamina. After much discussion the board, on motion of J. E. Hill, voted to adopt Southern Baptist Stamina as the official publication of the convention with the understanding that it be published monthly beginning December, 1941, and that all money for subscriptions be used for printing and mailing the paper. Faulkner was elected editor and business manager without salary. President Wilcoxson appointed R. W. Lackey, G. F. Loving, and Vester E. Wolber as members of the publication committee.

Baptism Question Posed

At a meeting of the board held in Bakersfield February 17, 1942 the financial report of Secretary Lackey was approved and authority was given to purchase an adding machine at a cost of \$2.50. Editor Faulkner gave a report on Southern Baptist Stamina and on motion of S. E. Dunham the board approved the appointment of a committee to study the question of receiving Northern Baptist baptism and letters of recommendation from Northern Baptist churches. President

Wilcoxson appointed Alonzo Yancey, J. E. Hill, and G. D. Faulkner on the committee and instructed them to study the question and bring recommendations to the board at a future meeting.

Secretary Lackey's quarterly report to the board revealed that he had assisted in organizing the Emmanuel Baptist Church, Dos Palos, First Southern Baptist Church, Fresno, First Southern Baptist Church, Alpaugh, and the First Southern Baptist Church, Patterson. During the same three months' period he held revivals in Ducor and Ontario. Training schools were held in the churches at Bell Gardens, Riverside, and Tipton.

It is significant to note how many training schools and study courses were taught by Secretary Lackey and others during the formative days of the convention. Few churches were organized for any length of time before training schools of various kinds were held.

Editor Faulkner Under Fire

When the board of directors met April 28, 1942, first on the agenda was a report of a committee previously appointed to study the question of Northern Baptist baptism referred to in the minutes of the meeting as alien immersion. The record states that the report was adopted, but there is nothing to indicate what the report was. It is known, however, that most of the churches in those days did not receive letters from Northern Baptist churches, but members who had been baptized by Southern Baptist pastors were usually received on statement. Some of the churches would not accept members baptized by most Northern Baptist churches because of the prevalent practice of alien immersion and open communion among Northern Baptists.

Next on the agenda was a report of the publication committee in which considerable dissatisfaction was expressed concerning Editor Faulkner and his handling of the paper. It was agreed on motion of A. Yancey to instruct the executive committee to interview Faulkner regarding the publication of Southern Baptist Stamina. Faulkner in the meantime had moved out of the Bakersfield area and was living at Crockett.

In addition to voting favorably on a proposition to contact the Relief and Annuity Board in an effort to arrange for California Southern Baptist pastors to participate in the Ministers Retirement Plan, the board expressed unanimous satisfaction with the service of Secretary Lackey.

The board met again ten days later to hear a report of the committee appointed to discuss matters concerning the Southern Baptist

Stamina with Editor Faulkner. In the meantime G. F. Loving, R. W. Lackey, and Vester E. Wolber refused to serve on the publication committee of the Stamina because they were unable to agree with Faulkner. Wolber, reporting for the committee appointed to interview Faulkner, stated that he reported \$5 on hand for subscriptions and that he wanted the board to turn the paper over to him as a private enterprise to be managed apart from the board or that he be allowed to come to Bakersfield each month to edit the paper.

On motion of G. F. Loving, Faulkner's services were terminated and he was instructed to turn over to the recording secretary all papers, subscriptions, addresses, and money on hand. S. E. Dunham, Alonzo Yancey, J. E. Hill, and G. H. Woodward were appointed on a committee to study future plans for the paper and to report to the board at a later meeting.

On May 26 the board met again in a special meeting at which time it was agreed that the paper would be edited by Executive Secretary Lackey and that President Wilcoxson, S. E. Dunham, and W. H. Mouser would serve on the publication committee. In the meantime Faulkner refused to turn over the paper's masthead, so the June issue, 1942, bore the name The California Southern Baptist, but carried the volume and edition number which would have appeared in the Stamina. Faulkner continued at various times to publish the Stamina, but The California Southern Baptist became the official state paper.

At the May 26 meeting Lackey reported that California had been accepted into the fellowship of the Southern Baptist Convention, and the Ministers Retirement Plan was available to California preachers through the Texas convention.

A motion was made to allow Lackey \$25 a month for traveling expenses, but action on the motion was deferred until the regular quarterly meeting.

Sunday School Board Assistance Asked

When the board met August 21, 1942 on Greenhorn Mountain during the summer assembly, it voted to send Secretary Lackey to a Convention-wide Sunday school clinic soon to be held in Nashville, Tennessee. He was instructed to confer with Dr. T. L. Holcomb, executive secretary of the Baptist Sunday School Board, in an effort

to interest the Board in assisting in the payment of the salary of a Sunday school and Training Union secretary.

Lackey was granted \$25 per month travel expense and was authorized to purchase a new adding machine to replace the one he had bought at a cost of \$2.50.

Seven Thousand Dollar Budget Approved

The last meeting of the board preceding the 1942 sessions of the state convention was held in Oildale, November 3, at which time the board voted to recommend to the convention that a \$7,000 budget be set for the following year. It was also agreed that 80 per cent of Co-operative Program funds would be used in California and that 20 per cent would be channeled through the Southern Baptist Convention's Executive Committee.

It is interesting to note that a motion prevailed to transfer into the general fund two items carried on the treasurer's books, one known as the trailer fund and the other known as the special fund. Evidently the brothers saw no violation of the constitution which said then and still says: "All funds paid into the treasury of the convention for any special object shall be applied according to the designation of the donors."

Chapter Four

THE SECOND ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1942-1943

When the second annual meeting of the convention convened with the First Baptist Church, Oildale, November 3, 1942 the credentials committee reported that 57 messengers had enroled, and a motion prevailed which designated them as official members of the convention with the provision that all other duly elected messengers who enroled later would be recognized. Only 39 messengers were present at the opening of the convention the previous year.

The next report came from Woman's Missionary Union and it was read by Mrs. J. C. Arnold. The sisters reported that in their annual meeting, which had been held during the day, that the following officers were nominated: president, Mrs. J. C. Arnold, San Diego; vice-president, Mrs. G. A. Plunkett, Ontario; executive secretary, Mrs. Rex Looney, San Diego; recording secretary, Mrs. J. E. Ticer, Bakersfield; Y.W.A. leader, Mrs. Alva Ward, Dos Palos; RA and GA leader, Mrs. Mark W. Camp, Bell Gardens; Sunbeam leader, Mrs. D. O. Phillips, Oildale; young people's secretary, Mrs. John Hand, Fresno; Margaret Fund chairman, Mrs. W. L. Elms, Oildale; stewardship chairman, Mrs. Homer Audas, Dos Palos; community missions and prayer leader, Mrs. Clarence Jordan, Port Chicago. The report went on to state that 173 women representing 11 churches were enroled in local societies and that contributions totaling \$450.81 had been reported.

The convention approved the report, including the election of officers, after which President Wilcoxson took an offering of \$44.11 to assist the ladies in paying the travel expenses of Mrs. G. D. Crow, executive secretary of Woman's Missionary Union in Arizona, who had come to speak to the ladies in their convention.

A sermon was preached by B. N. Lummus on the subject "The Touch of the Master's Hand" using as his text Luke 9:12.

The interest of the Baptist Sunday School Board in the work of the convention was indicated by the presence of George W. Card, head of the Sales and Advertising Department of the Board. H. C. Reavis, manager of the Baptist Book Store in Albuquerque, New Mexico was present for the meeting held the previous year.

Twelve Churches Organized

The highlights of the second session of the second annual meeting were the annual sermon, preached by Sam Wilcoxson using as his

text Matthew 20:28 "Even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many," and the report of the board of directors which revealed that 12 new churches had been organized during the past year. This brought to 40 the number of churches cooperating with the convention.

In addition to recommending a \$7,000 budget for the following year, Secretary Lackey reported that \$5,007.12 had been contributed for all purposes during the past year. In making the recommendation that a larger budget be adopted Lackey called attention to the ever-increasing needs for state mission work since tens of thousands of people were coming into California every month.

The board's report contained a paragraph on Greenhorn Mountain Assembly, which at that time was the state assembly. Among other things it was stated that 14 were saved during the 10-day encampment. The Sunday School Board was thanked for the services of Andrew Q. Allen and W. A. Harrell who represented the Board at the assembly.

After the report of the board of directors was approved the convention elected Chester Jordan, Dos Palos, Orvell Sanders, Fresno, and B. N. Lummus, Madera, to membership on the board of directors. Alonzo Yancey was chosen to preach the convention sermon at the 1943 session.

The convention heard with interest Dr. J. W. Bailey, Negro evangelist (since deceased) who sang "When I Am Growing Old," "Swing Low, Sweet Chariot," and "On Jordan's Stormy Banks."

Baptist School Urged

The first plea for a Baptist school in California was heard in a report on Christian education read by G. H. Woodward during the Wednesday afternoon session of the 1942 convention. He called attention to the ministry of Christian colleges in other states as he deplored the lack of a Baptist school in California. The convention adopted his recommendation which said: "We recommend that Southern Baptists in California pray, labor, and pay, that these institutions which we now have may continue in their work and that we may soon have schools of our own in California to prepare our young people for greater service in the Kingdom."

In the same session C. W. Hollums reported that little progress had been made in establishing a children's home, and called attention to the fact that during the past year only \$356 had been contributed. In response to Hollums' appeal an offering for the children's home

was taken which amounted to \$741.97 in cash, bonds, and pledges.

Speaking of collections, Dr. J. W. Bailey addressed the convention and appealed for financial assistance in his work with the Negroes in California. His request for aid was referred to the board of directors, but upon motion of B. H. Truhitte an offering was taken which amounted to \$32.54.

Reports on Sunday school, Training Union, and Brotherhood work indicated satisfactory progress.

Before the convention closed it stressed foreign missions, lashed out at the liquor traffic, and gave a rising vote of thanks to the churches at Oildale and Bakersfield which had so royally entertained messengers and visitors.

Before the convention adjourned to meet in Fresno the following year it was pointed out that 68 messengers had registered and that the convention was enjoying cooperation from 40 churches in which 66 ordained ministers held membership.

ADVENTURES WITH THE BOARD OF DIRECTORS 1942-1943

Members of the board of directors remained in Oildale for a meeting after the convention adjourned during which time significant forward steps were taken. For instance, the board voted to ask the Sunday School Board for \$2,400 for the promotion of Sunday school and Training Union work during the coming year. Secretary Lackey's salary was raised to \$200 per month. Charles Black, an associate in the Sunday school department of the Oklahoma convention, was elected Sunday school and Training Union secretary at a salary of \$175 per month. He did not accept, but the plans of the board were put on record.

At the meeting the board voted to continue publishing The California Southern Baptist out of subscription funds until such time as it became necessary to supplement the paper out of the state mission fund. Secretary Lackey was continued as editor with Sam Wilcoxson, Henry Mouser, and S. E. Dunham serving as an advisory committee.

After voting to pay Vester Wolber \$25 for preparing and publishing the minutes of the convention meeting, the board adjourned until after the evening meal. When it reconvened, on motion of B. N. Lummus action was deferred on a request from Dr. J. W. Bailey for funds to be used in Negro mission work.

On motion of C. W. Hollums, Orvell Sanders, W. H. Mouser, and R. W. Lackey were named on a special committee to investigate property near Fresno as a possible site for a children's home.

John Farmer, B. N. Lummus and Mrs. G. D. Crow Elected

At a regular meeting of the board of directors December 29, 1942 it was announced that Charles Black had declined the secretaryship of the Sunday school and Training Union department. Secretary Lackey presented the names of John A. Farmer of Enterprise, Mississippi, and Harold V. Lassiter of Oklahoma City. After lengthy discussion Alonzo Yancey nominated John A. Farmer who was unanimously elected. Mrs. G. D. Crow of Tucson, Arizona, who had been head of the W.M.U. work of the Arizona convention, was elected W.M.U. executive secretary at a salary of \$125 per month. At the same time Mrs. J. C. Arnold, W.M.U. state president, and Mrs. Rex Looney, who was serving as W.M.U. executive secretary without salary, and R. W. Lackey, executive secretary of the convention, were named on a committee to bring further recommendations to the board in the event Mrs. Crow did not accept the position.

On motion of Orvell Sanders the board voted to elect B. N. Lummus general missionary. A motion by Chester Jordan was approved which set Lummus' salary at \$175 per month.

Other business transacted during the day included a report of a committee previously appointed to investigate a possible site for a children's home. Two pieces of property near Fresno were mentioned and R. W. Lackey spoke of a possible site in Orange County. The committee was retained and instructed to make further investigation.

John W. Williams, pastor of the First Southern Baptist Church, San Diego, was elected to membership on the board to fill the unexpired term of B. N. Lummus. At a previous meeting C. W. Hollums, pastor, First Southern Baptist Church, Salinas, replaced C. P. Cunningham who had moved out of the state.

Gasoline Requested

In a meeting held in Fresno January 5, 1943, the board voted not to consider a piece of property located west of Fresno which had been proposed as a possible site for a children's home.

In other action that day the board requested the president and recording secretary to make proper requests to local rationing boards for sufficient gasoline to permit the three employees of the board to do the work committed to them. They were instructed to appeal the case to the state director of the Office of Price Administration in the event local boards did not grant the request.

Sunday School Board Helps

On March 29, 1943 the board met in Santa Ana at which time Secretary Lackey reported that the Sunday School Board had agreed to pay \$175 per month on the salary of John Farmer, state Sunday school and Training Union secretary, and that he would be allowed to draw on the Sunday School Board not to exceed \$25 per month for travel expenses.

On the same day Orvell Sanders reported for the children's home committee that the search for a suitable site was being continued but that no progress had been made. The committee was asked to continue its search and to report later.

Secretary Lackey read proposed articles of incorporation which the board approved.

Obviously the question of comity agreements between Northern and Southern Baptists was being cited by some Northern Baptists who didn't want Southern Baptists in California. Therefore, G. H. Woodward secured approval of a motion authorizing the publication of a special edition of The California Southern Baptist containing all previous agreements between Southern Baptists and Northern Baptists with respect to territory.

Among other evidences of progress apparent in the meeting was the adoption of a motion by John W. Williams that the convention pay the telephone bill and half the rent of the executive secretary.

There were evidently other meetings of the board held between March and the annual meeting of the convention held in Fresno the following November, but no records are available except in the October, 1943 issue of The California Southern Baptist which refers to a meeting held October 1, at which time the annual meeting of the state convention scheduled to meet in Fresno November 3-5 was changed to the second and fourth in order to secure the Memorial Auditorium in Fresno.

The paper also reports that M. A. Yancey resigned as a member of the board due to his leaving the state and that A. F. Whitehurst was named to fill his unexpired term.

At the same meeting Orvell Sanders, pastor of First Southern Baptist Church, Fresno, was elected state missionary.

Sanders, who has doubtless held more jobs for less time in more places than anyone among California Southern Baptists, accepted the position, served a little more than two months, and resigned.

Evidently the board of directors must have had a meeting during Greenhorn Mountain Assembly, though no records have been pre-

served. It is known that Mrs. C. D. Crow declined an offer to become executive secretary of Woman's Missionary Union and Miss Naomi Ready was elected and was on the field before October 1. According to Mrs. A. F. Whitehurst, who was active in W.M.U. work in those days, Miss Ready was nominated by the W.M.U. nominating committee during the fourth annual meeting of the state assembly at Greenhorn Mountain. There is good reason to believe that the board of directors of the convention met during the state assembly and confirmed her election.

There is no record of any pre-convention board meeting in 1943, though no one doubts that there was one. Those who know R. W. Lackey and Sam Wilcoxson will have no doubt that a meeting of the board was held to approve the annual report of the board before it was presented to the 1943 meeting of the convention.

Chapter Five

THE THIRD ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1943-1944

The 1943 meeting of the convention held in Fresno November 3-4 marked the beginning of a transition in the convention's life. Sam Wilcoxson, who had served as president from the organization of the convention in 1940, refused to be considered for another term. He was succeeded by I. B. Hodges, at that time pastor of Golden Gate Baptist Church in Oakland. The Golden Gate Church was an old church which repudiated the Northern Baptist Convention and voted to cooperate with Southern Baptists. Vester E. Wolber, who had served as recording secretary through the entire history of the convention, had resigned the pastorate of the First Baptist Church, Oildale, in order to attend Southwestern Baptist Theological Seminary in Fort Worth, Texas. He was succeeded by F. W. Carter, pastor of the Southern Missionary Baptist Church in Delano. Vice-presidents elected were C. W. Hollums, pastor of what is now the First Southern Baptist Church in Salinas, and O. Dean Johnson, who at that time was a member of the First Southern Baptist Church in Long Beach. Johnson was elected first but his name got second place in the minutes.

In the meantime there were rumors that not all was quiet in Zion. There were rumors of dissatisfaction with the leadership of R. W. Lackey. John W. Williams, pastor of the First Southern Baptist Church, San Diego, was nominated in an effort to unseat Lackey. When the balloting was over Lackey had received 120 votes and Williams 30, but opposition to Lackey's leadership mounted as the next year rolled by.

Evidence of Growth

As the messengers came to the convention there was evidence of growth on every hand. One hundred and twenty-seven messengers registered by the time the meeting opened. This was almost twice the number present at the beginning of the convention meeting the previous year. Twenty new churches were reported and by the time the minutes were printed there were 52 cooperating churches. The treasurer's report revealed that \$16,046.78 had been contributed for all missionary causes during the past year. It should be remembered that a \$7,000 budget was adopted the year before. The messengers were so enthusiastic over the financial success of the convention that a \$25,000 budget for the next year was adopted without

an opposing vote. The Cooperative Program funds were to be divided 80 per cent for California work and 20 per cent for Southern Baptist Convention causes.

Children's Home Stressed

As in previous years much stress was placed on the early establishment of a children's home, referred to in those days as an orphans' home. In the report of the board of directors it was stated that \$1,853.22 was on hand to the credit of the orphans' home fund and that various pieces of property had been considered during the past year but none of them seemed to be what California Southern Baptists would desire for an orphans' home site.

In the orphans' home report to the convention, read by S. E. Dunham, it was pointed out that 1,000 persons paying \$1 per month for a year would bring the fund to \$13,853.22 and the birthday offerings should amount to enough during the next year to bring the fund to \$15,000. No recommendation was offered by the committee in its report but it was stated that it was the belief of the committee that the board of directors could work out a plan suitable to the churches which would soon bring the orphans' home into operation.

When the report was read R. E. Davis, at that time pastor of the First Baptist Church, Upland, offered an amendment to the report instructing the board of directors to appoint a committee to work out an agreement for the immediate establishment of an orphanage. Davis proposed to turn over to the convention an orphanage which he was operating near Upland. The convention enthusiastically thanked him for his proposition and a committee was appointed to investigate the possibility of accepting his offer and transferring the orphanage to convention control. In a few months Davis was elected editor of The California Southern Baptist, got one issue ready for the mail, but before he mailed it the officers of the law had him in jail on charges of misrepresenting facts to the rationing board. When Davis was released he left the state and after wandering around with one denomination after another he finally joined the Campbellites down in Texas.

Doctrinal Issue Injected

Getting back to the meeting of the convention and the report of the board of directors, it is interesting to note that the board in its report recommended a constitutional change which was aimed at tightening the doctrinal traces on the Baptist gospel wagon. While no copy of the proposed amendment seems to have been preserved, it is

known that the board recommended a constitutional change which would have barred churches from fellowship with the convention if they practiced open communion or received what is regarded by most Southern Baptists as alien immersion. After a long and heated debate the convention decided that the amendment was unconstitutional since Article 3, Section 1 stated: "This convention shall have no ecclesiastical authority or power whatsoever and shall never assume to write creeds or to exercise judicial or legislative control over the churches."

In lieu of the proposed amendment R. E. Davis suggested that a resolution be passed which would put the convention on record as being opposed to open communion and alien immersion.

Baptist Paper Praised

In a report on The California Southern Baptist J. E. Hill praised the value of the state Baptist papers. He emphasized the value of putting The California Southern Baptist in the budgets of the churches giving as one of his reasons that in the days of gasoline rationing and no tires a Baptist state paper was more important than ever. He went on to say that a well informed people are a well prepared people and no other agency was so important and effective in giving out information as the Baptist state paper.

The California Southern Baptist at that time had a circulation of approximately 500 and the total circulation of all Southern Baptist state papers was 261,664. If we may leave the past for a moment and take a look at the future The California Southern Baptist has a circulation of more than 14,500 and the total circulation of all Southern Baptist papers is more than 1,000,000.

Dr. S. F. Dowis Speaks on Home Missions

Following a report on home missions read by G. H. Woodward and signed by J. E. Hill in which it was pointed out that in 97 years of service the Home Mission Board had employed 45,000 missionaries who had baptized 785,000 converts and organized 8,600 churches, Dr. S. F. Dowis, superintendent of cooperative missions for the Home Mission Board, addressed the convention. Dr. Dowis was present to observe the work being done by California Southern Baptists with the idea of recommending to the Home Mission Board that assistance be given to the California brethren in their state mission work.

The Home Mission Board report was followed by a report on foreign missions read by Woodrow Brister. The report was signed

by Sam Wilcoxson and J. V. Dawes. Dawes had spent many years in foreign mission work in China. Dr. J. Franklin Ray, a returned missionary from Japan, and Miss Harriett King, another foreign missionary, addressed the convention.

The messengers were reminded that the Lottie Moon Christmas offering to foreign missions the year before was \$558,372.68, an increase of more than \$100,000 over the year before and that the Board was debt free, having paid during the past ten years \$1,625,634.56 on debts.

Brotherhood Program Adopted

In addition to adopting strong protests to the ever-increasing liquor traffic, the convention deplored the growing evidence of crime and lawlessness and stressed the necessity of a Baptist school in California.

In other actions the convention elected F. W. Carter, Delano, president of the Greenhorn Mountain Southern Baptist Assembly, and John W. Williams, San Diego, O. Dean Johnson, Downey, Joe F. Davis, Ivanhoe, and C. W. Hollums, Salinas, to represent the five district associations on the assembly planning committee.

The constitution was disregarded when the convention voted unanimously to approve a motion made by Silas Hill that "All officers elected by the convention shall not take office until the close of the present session of the convention."

From the beginning of the convention much stress was given to the work of the Baptist Brotherhood of the South, now known as the Baptist Brotherhood Commission. Cecil H. Colvard, state Brotherhood president, called attention to the fact that he had to work for a living, that his time was limited, and gasoline was rationed, thereby further complicating his efforts to visit the churches in the interest of Brotherhood work. He therefore urged that pastors and laymen seek to promote the Brotherhood program in their respective churches. In outlining six points of emphasis he urged the men to support the Baptist Cooperative Program, to seek to increase the subscription list of The California Southern Baptist, to attend all the worship services in the churches, to give diligent support to our Baptist schools and wherever needed to fill pulpits vacated by preachers who had answered their country's call by entering the chaplaincy.

Sunday School and Training Union Report Progress

John A. Farmer, in making his first report to the convention on Sunday school and Training Union work, reported 4,656 enrolled in Sunday school compared with a total church membership of 4,449.

He reported 40 Training Unions with a total enrolment of 1,756. There were 17 new Sunday schools and 12 Training Unions organized during the past year. Oildale reported the first standard Sunday school in the state but later Dos Palos and National City Sunday schools reached the Standard.

He reported that during the past year 16 Sunday school study courses had been held with 365 persons earning awards and in Training Union 15 churches had held study courses in which 330 awards were issued. All five district associations had Sunday school and Training Union organizations.

In reporting on his activities at Greenhorn Mountain Southern Baptist Assembly he said attendance reached 256 and that 15 different study course books were taught during the assembly.

There were 13 Vacation Bible schools held in Southern Baptist churches in California during the convention year.

Much Preaching

The 1943 sessions of the convention were characterized by more than the usual number of sermons. The annual sermon was preached by G. F. Loving, pastor of the First Southern Baptist Church, Bakersfield. Other sermons during the convention were preached by Missionary B. N. Lummus, Dr. John D. Freeman, at that time editor of the Western Recorder in Kentucky, and Dr. R. L. Powell, pastor, Temple Baptist Church, Tacoma, Washington. Dr. Powell and his congregation were working in the Inter-state Baptist Mission in which a few churches in California and others in Washington and Oregon cooperated in mission work. Most of the churches later came into the fellowship of the Southern Baptist General Convention of California and later joined in organizing the Baptist General Convention of Oregon. Powell's church, however, did not come in.

Leonard B. Sigle, an Oklahoman by birth and a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas who came to the Pacific Northwest in the late twenties, attended the convention and led one of the devotionals. Sigle had been pastor of the First Baptist Church, Longview, Washington, and the First Baptist Church, Klamath Falls, Oregon, and had been missionary for the Landmark brethren before working with the Inter-state Baptist Mission. Sigle, who has organized 35 churches in the Pacific Northwest which have ultimately cooperated with Southern Baptists, is now a faithful general missionary of the Southern Baptist General Convention of California. He has organized only one church that is not now a Southern Baptist Church.

ADVENTURES WITH THE BOARD OF DIRECTORS 1943-1944

Members of the board of directors who were elected by the 1943 convention were: W. H. Mouser, J. E. Hill, A. F. Whitehurst, J. E. Presley, Joe F. Davis, John W. Williams, O. Dean Johnson, G. E. Armstrong and Floyd Looney.

The first meeting was held upon adjournment of the convention. The only business transacted was to set the time for the regular quarterly meeting and to authorize President Hodges to appoint a committee to select suitable quarters to house the convention's offices. (It should have been reported earlier that the convention voted to move its headquarters from Bakersfield to Fresno.) President Hodges appointed Secretary Lackey, J. E. Presley, and F. W. Carter on the committee.

The first regular meeting of the board after the 1943 convention was held in the First Southern Baptist Church, Fresno, which at that time was meeting in a little building located at the intersection of Lamona and Thesta streets. In many respects this was one of the most epochal meetings ever held by the board. It lasted from nine o'clock in the morning until eleven o'clock at night with only a few moments recess and time out for lunch. Officers elected were: Floyd Looney, first vice-president; J. E. Presley, second vice-president; executive committee, F. W. Carter, W. H. Mouser, and Floyd Looney. A committee was appointed to recommend a historical secretary to be elected at the next meeting of the board. Miss Naomi Ready, who was nominated by the Woman's Missionary Union to serve as executive secretary of their organization, was formally elected by the board. On motion of A. F. Whitehurst, John Farmer was re-elected Sunday school and Training Union secretary for an indefinite period. B. N. Lummus and Orvell Sanders were re-elected state missionaries, evangelists they were called in those days.

At this point the matter of salaries came in for some frank and open discussion. G. E. Armstrong made a motion that Executive Secretary Lackey be paid \$250 a month plus travel expenses. O. Dean Johnson didn't think that was enough and amended the motion to make the salary \$260 a month. When A. F. Whitehurst made a motion that the salary of the Sunday school and Training Union secretary be \$200 per month plus \$25 per month for expenses there was so much opposition to the small salary that he withdrew his motion. At this point J. E. Presley made a motion that the salaries of the Sunday school and Training Union secretary and the salaries of the state missionaries be the same. That motion pleased the brothers,

so John W. Williams made a motion that the salaries be set at \$250 per month. That motion also pleased them. A. F. Whitehurst made a motion that the W.M.U. executive secretary be paid \$200 per month. There was objection, but it passed. Miss Ready, the W.M.U. executive secretary, was present and requested the board to pay her only \$160 a month. There isn't anything in the records to show that any action was taken on it, but evidently a motion must have passed granting her wish, for that is the salary she was paid as long as she was secretary. At this point Whitehurst made another motion to put Secretary Lackey under a \$10,000 bond. This was to comply to a request which Lackey himself made.

By this time Whitehurst was really getting money-minded so he made another motion to request the Sunday School Board to contribute \$3,000 during the next year to be used in the Sunday school and Training Union departments. O. Dean Johnson thought he was asking the Board for too little, so he made a motion that the Sunday School Board be asked for \$6,000. The motion pleased the brothers, but the Sunday School Board didn't grant the \$6,000, but rather trimmed the request down to \$3,250.

Still dealing in dollars and cents, G. E. Armstrong made a motion that The California Southern Baptist be published every week instead of once a month and that the subscription price be \$1.50 per year. As soon as that motion passed the brothers entered into an informal discussion concerning the possibility of securing the services of Horace F. Burns as editor of The California Southern Baptist. Burns at that time was pastor of Trinity Baptist Church, Vancouver, Washington, but was a former editor of the Baptist New Mexican. After informal discussion John W. Williams made a motion that Burns be elected editor at a salary of \$250 per month and that in the event Burns didn't accept that the executive committee be empowered to employ an editor.

Realizing that if Burns did accept it would be some time before he would be on the job, O. Dean Johnson made a motion that F. W. Carter be elected associate editor and business manager of the paper at a salary of \$50 a month. Carter accepted, so here is where a little constitution violation occurred. He became an employe of the board but at the same time was a member of it. Evidently none of the brothers noticed it for if they had there certainly would have been objections. Objections were the order of the day 10 years ago.

Yoder Property Accepted

It was at this meeting of the board that title was accepted to the first piece of property which the convention ever owned. It consisted

of a house and three or four lots along with several cabins located in the city of Lindsay. In addition to the house there were appliances and furniture owned by Mrs. Sallie L. Yoder, the widow of a Baptist preacher who during the year had given the property to the convention with the understanding that she use it as long as she lived and that it be used to build a Southern Baptist church in Lindsay upon her death.

It was at this meeting that arrangements were made to employ the first office secretary the convention ever had. Executive Secretary Lackey was authorized to employ a secretary at a salary not to exceed \$150 per month. In a few days he employed Mrs. Erwin (Audrey) Talley who took up her duties as soon as the convention's headquarters were moved from Bakersfield to the Holland Building in Fresno. You see the brothers took time out during the day to go down town and rent a suite of five rooms in the building which is now known as the Anglo-California National Bank Building.

Other business transacted during the day included a favorable vote on a motion to participate with employes in the Ministers Retirement Plan, to look with favor on the early establishment of a Baptist Book Store, and to give the executive secretary the right to exercise his own judgment with reference to paying expense accounts of employes.

It must not be overlooked that Dr. J. W. Bailey, well known Negro evangelist, was present with a request that he be put on the denomination's payroll for some amount. It will be interesting to note the actions of the board at various times in later meetings with reference to Dr. Bailey. The only action which the board took that day with reference to his request was a motion made by G. E. Armstrong that the executive committee "sound out the Negro question."

An appropriation of \$50 per month was allocated to pay rent on buildings to establish new missions.

City Mission Program Approved

Without doubt one of the most significant actions of the board before it adjourned was to vote favorably on a proposal to cooperate with Dr. S. F. Dowis and the Home Mission Board in city mission work. Dr. Dowis was superintendent of the Home Mission Board's city mission program and had attended the recent meeting of the convention at which time he outlined a plan whereby three superintendents of city missions would be employed and assigned to California cities: one in the San Francisco-Oakland-Bay area, one in the Los Angeles area, and a third in the San Diego area. Dr. Dowis had

also expressed the hope that the Home Mission Board could give some assistance in the employment of two additional missionaries who would work in the smaller towns and cities in California.

Burns Declines

At a meeting of the executive committee held in Fresno December 21, 1943 it was announced that Burns had declined the editorship of The California Southern Baptist. The executive committee had been instructed to employ some other person to edit the paper in the event Burns did not accept the editorship. By that time, however, the board members had begun to realize that a more expensive program had been adopted than funds would justify. Therefore, Floyd Looney made a motion that the election of an editor be deferred for the present and that the matter be referred back to the board of directors at its next meeting. F. W. Carter seconded the motion and Henry Mouser voted for it so it was unanimous.

R. E. Davis Elected Editor

For some reason the brothers were much more economy minded when they came together for the next meeting in Fresno January 22, 1944. One of the first things on the agenda was the executive secretary's bond which was increased from \$10,000 to \$15,000. On motion of F. W. Carter the salaries of all state missionaries and the Sunday school and Training Union secretary were reduced to \$200 a month. O. Dean Johnson made a motion which was seconded by G. E. Armstrong that the salary of the W.M.U. secretary be \$160 per month. The next motion was made by G. E. Armstrong and seconded by J. E. Hill and when the brothers voted on it the executive secretary's salary had been reduced \$10 a month.

Following the passing of the various economy measures J. E. Hill made a motion that The California Southern Baptist be published twice a month and that R. E. Davis of Upland be elected editor. Joe Davis seconded the motion which passed without opposition.

Just to make sure there was money to pay the bills, G. E. Armstrong made a motion that the subscription price be raised to \$1.50 a year in church budgets and to \$2.00 a year for individual subscriptions and all the brothers voted for it.

Orphanage "Accepted"

R. E. Davis was present that day with a contract drawn up by his attorney in which he had proposed to give The Southern Baptist General Convention of California an orphanage which he was operating

under the name of The Usher Davis Foundation or some such name. F. W. Carter looked Davis straight in the face and said: "You are the most generous man I have ever seen or else you are the biggest crook in California." Unfortunately he did not turn out to be very generous.

Carter made a motion that his proposition be accepted but that it be examined by the convention's attorneys before the deal was consummated. Davis insisted upon Secretary Lackey turning over to him that day all orphans' home money which the convention had on hand. Lackey refused to do it and Davis later threatened to sue him, but Lackey never answered his correspondence.

Before the orphanage deal was consummated, Lackey received a telephone call from the sheriff of Riverside County to inform him that he had The California Southern Baptist editor in jail on a fraud charge. It seems that Davis was charged with obtaining food rationing stamps under false pretense or some charge similar to that. It was alleged that he had fewer children in the home than his application for food ration stamps indicated. In the meantime Davis had engaged a printer in Upland to print one issue of the paper, but he was jailed before he got it mailed. Lackey got in his old 1936 Dodge, which had carried him thousands of miles up and down California and had been his "hotel room" many nights, and drove through a blinding snowstorm over the mountains between Bakersfield and Upland in order to head off any further embarrassment. When he arrived he paid for the papers and destroyed them. Until this day no one knows what Davis had in that issue of the paper. In the meantime the snowstorm was so severe over the Ridge Route that Lackey had to come back to Fresno by way of Santa Barbara, Santa Maria, and up the coast. On the way home he picked up a man by the name of Anderson and won him to Christ. Commenting on the incident years later, Lackey said: "Oh, well, it wasn't all a total loss."

Lackey Commended

In a meeting of the board held in the First Baptist Church, Oildale, April 7, 1944 at which time the first state Sunday school convention ever held by California Southern Baptists was in session, Lackey was commended for his swift and courageous action in dealing with the Davis affair. All the money which he spent to clear the matter up was enthusiastically authorized by the board.

Fireworks Start

The opposition to Lackey's leadership, which was evident at the previous meeting of the convention, continued to mount as the year

rolled on. While a majority of the board usually supported him, John W. Williams and O. Dean Johnson were diametrically opposed to his leadership. A. F. Whitehurst usually voted with Johnson and Williams when issues were at stake. At the Oildale meeting the only members present were the president, I. B. Hodges, Williams, Whitehurst, Johnson, and Looney. A short time before the meeting Joe F. Davis, a staunch supporter of the administration, had left the state in order to attend Southwestern Seminary, so Williams, who was defeated by Lackey in a race for the secretaryship at the previous meeting of the convention, was anxious to replace Davis on the board by someone less friendly to the administration. He presented the name of Mrs. J. C. Arnold of San Diego and Whitehurst made a motion that she be elected to membership on the board. Williams seconded the motion and the fight was on. Looney reminded them that he was out voted, but it was often possible to push a measure through and yet lose in the end. He reminded the brothers that it would not meet with the wishes of the majority of the board and it might be reconsidered at a future meeting. Johnson made a substitute motion that the board of directors ask the Woman's Missionary Union through their state president to nominate a representative on the board of directors to be considered at the next regular meeting. Looney agreed to the motion but stated that he would nominate a man unless some other brother did.

Golden Gate Seminary Rejected

A few days prior to the Oildale meeting I. B. Hodges, at that time pastor of the Golden Gate Baptist Church in Oakland and president of the state convention, had taken the initiative in starting Golden Gate Seminary. In bringing the seminary into existence he counselled with G. Dallas Faulkner, who founded Southern Baptist Stamina and got it adopted as the official Baptist state paper of the convention, but who was dismissed a few months later. Faulkner had refused to turn the name of the paper over to the convention and had continued to publish it. He had brought an issue of the Stamina to the Sunday school convention in which he had published an account of the seminary's organization and had stated that it would probably one day become a state institution, meaning of course, that it would probably be adopted by the state convention. Lackey and all the members of the board, save Hodges, took exception to what they regarded as a presumptuous statement on Faulkner's part. Then, too, there was objection to the seminary because of one or two other persons who had become associated with it. Faulkner had referred to it as a South-

ern Baptist institution. The board took exception to that statement and called Faulkner out of the Sunday school convention for an explanation of the matter. Faulkner stated that the term Southern Baptist was a general term and the board of directors didn't have any monopoly on the use of it.

The result of the whole matter was that the board instructed Looney, who was serving as recording secretary in the absence of F. W. Carter, to draw up a resolution stating that California Southern Baptists would not be responsible for any statement other than statements made in The California Southern Baptist itself. Looney wrote the resolution which all but consigned the seminary to the regions of despair and it was adopted by the board and read before the Sunday school convention.

Little did Looney know that within less than a year he would be editor of The California Southern Baptist and that one of his first editorials would be in support of the seminary. Nor did he know that he was destined to serve as its vice-president and field representative and fly 28,000 miles while serving on a committee upon whose recommendation the Southern Baptist Convention accepted the seminary. Of course Johnson, who supported the resolution, didn't know that he was destined to serve as president of the seminary's board of trustees for three or four years and later serve as its business manager.

Editor Issue Renewed

Even though Horace Burns had been elected editor and had declined to accept the position and the Davis affair had brought embarrassment, there was still a desire for an editor. The opponents of Lackey were especially interested in getting the paper out of his hands. A. F. Whitehurst made a motion that an editor be employed at a salary of \$250 a month and that a committee be appointed to seek a man for the job. Johnson offered a second to the motion and it passed unanimously. Hodges and Williams were appointed on the committee to search for an editor and were instructed to report at the next meeting of the board. They were also instructed to get in touch again with Horace Burns in an effort to get him to reconsider the editorship.

Dr. Dowis Explains Mission Program

Dr. S. F. Dowis attended the meeting that day and was evidently impressed with the need of mission work among the members of the board if nowhere else. He explained both the city and rural mission

programs. He stated that in the case of city superintendents of missions the Home Mission Board would pay all the salaries and the state mission board would provide necessary travel expense with the exception of travel within the city which would be provided by churches within the area where the missionary served. He explained that in the case of rural missionaries, and by the term rural he meant those who would serve in the smaller cities and in rural areas, the Home Mission Board would pay half the salaries and the state mission board and district associations would provide for travel expenses. After lengthy discussion, Whitehurst made a motion that the board join with the Home Mission Board in the employment of two rural missionaries and that a committee of the board be elected to serve as the state mission committee. The motion carried unanimously and Floyd Looney, I. B. Hodges, and J. E. Hill were named on the committee. This was the beginning of the Home Mission Board's cooperation with California Southern Baptists in the work of state missions.

Tensions Mount

The fact that the next meeting of the board of directors was held on the first day of May by no means meant that it was a gala occasion if harmony means anything. For instance, with seven of the eight remaining members of the board present the battle lines were immediately established to determine whether Mrs. J. C. Arnold, who had been nominated by Mrs. J. E. Ticer, state president of Woman's Missionary Union, would be elected to membership on the board. Before her name was presented F. W. Carter, who in those days was an ardent supporter of R. W. Lackey's leadership, made a motion that G. H. Woodward be elected on the board to fill the unexpired term of Joe Davis. After considerable discussion he withdrew his motion in order to allow the nomination of Mrs. Arnold.

While John W. Williams was interested in the election of Mrs. Arnold to membership on the board he was far more interested in the election of Horace F. Burns to the editorship of The California Southern Baptist. He therefore presented his name and stated that he was a unanimous recommendation of the committee. G. E. Armstrong got up and said that he would like to settle the matter of membership on the board first, for his wife had told him that morning that if he allowed a woman to be elected on the board she would never hear him preach again, so he made a motion that the election of an editor be deferred until later in the meeting, but it was defeated. At this point Williams made a motion that Burns be elected editor, subject to agreements made at a previous meeting. His motion carried

without any expressed opposition. Then came the battle over membership on the board. Someone nominated C. Oliver Watts and the name of Mrs. Arnold was presented. Three members voted for Mrs. Arnold and four for Watts.

Williams had never liked the constitution of the convention and had served notice previously that he would recommend some amendments at the next session. In this meeting he made a motion that a constitution committee be appointed to work out a new constitution to supplant or take the place of the present one. His motion was defeated.

At this point someone called attention to California's eligibility for membership on some of the boards and agencies of the Southern Baptist Convention and it was agreed to make the following suggestions to the Southern Baptist Convention's committee on boards: for membership on the Sunday School Board, I. B. Hodges; Home Mission Board, G. E. Armstrong; Executive Committee, John W. Williams, and Foreign Mission Board, Miss Harriett King. The committee on boards, however, didn't pay much attention to the suggestions. California wasn't entitled to membership on the Foreign Mission Board at that time and before the convention met Williams had been elected city superintendent of missions in Los Angeles, so the only men considered at all were Hodges, who was put on the Executive Committee instead of the Sunday School Board, and G. E. Armstrong, who was appointed on the Home Mission Board. O. Dean Johnson became California's first representative on the Sunday School Board and served for six years. Johnson later charged Lackey with nominating an entirely different group to the ones nominated by the board.

In other actions during the day the board voted to require all employes to make detailed reports of their work to the board of directors and to request all employes of the board, except missionaries, to live in Fresno. The reason for this action was that Miss Naomi Ready had become the wife of C. Oliver Watts, pastor of the church at Dos Palos, and was therefore carrying on the work of Woman's Missionary Union from Dos Palos.

Board Reneges on Burns' Election

After the May 1 meeting was over and the board had gone home, F. W. Carter, who was in the potato business as well as pastor of the church at Delano, got out his lead pencil and began to figure the cost involved in paying the salary of an editor and at the same time furnishing an office secretary and other necessary expense, to say

nothing of the cost of publishing four issues of The California Southern Baptist every month. Even though he had voted for Burns' election he was amazed to find that the cost of operating The California Southern Baptist would be about half as much as the entire income of the convention. He therefore wrote every member of the board requesting that a meeting be called immediately to reconsider the matter. In compliance with his request the board met in Fresno, June 6, to determine whether its previous action would stand.

When the board convened there was informal, friendly discussion for awhile, but it soon became a heated argument at which time John W. Williams made a motion that the board be governed by Roberts Rules of Order. Whitehurst seconded his motion and the vote was yes, three, and no, six. Whitehurst then made a motion that some standard rules of order be adopted. Williams seconded his motion, but it lost. The brothers had come to fight and they didn't want to be bothered with any rules.

J. E. Hill, an ardent supporter of Lackey's administration, made a motion that the action of the board, which provided for the employment of Burns as editor and the publication of the paper weekly, be rescinded. Floyd Looney, who usually voted with the members who were sympathetic with Lackey's leadership, bolted at this point and made a substitute motion that Burns be elected editor of the state paper on a quarter-time basis and that he devote the remaining three-fourths of his time to state mission work, and that it be the sense of the board that the paper be made a full time weekly. Of course Williams seconded that motion, but it lost. Then Williams made a motion that Burns be elected editor of the state paper and that it be published once a month and that he be allowed to devote the rest of his time to independent evangelistic work, but his motion died for lack of a second.

After Looney and Williams proceeded to fire their best shells which proved to be duds, O. Dean Johnson made a motion that Burns be asked to accept the editorship of the paper at \$75 per month and publish it every month until such time as it could be made a weekly paper and that he be allowed to devote the rest of his time to either pastoral or evangelistic work. Williams seconded that motion, but it lost.

C. Oliver Watts moved that the executive secretary and president, or both, write a letter to Burns informing him of the action of the board. Oddly enough, the motion carried. After this the board manifested a little more generosity by approving a motion by Armstrong that Burns be given \$100 to apply on his moving expenses. You see

he had already resigned his church and was on his way to Fresno with his family and furniture when the board voted to reverse its action. Burns' first knowledge of the affair came when he arrived at the convention's headquarters a few days later.

This is a good time to say to Burns' credit that he harbored no grudges but went on his way, soon becoming associate editor of the Baptist Standard and later pastor of the Baptist church in Centre, Alabama. He returned to California four years ago and stayed long enough to lead in constructing a good church building for the Harvard Terrace Church in Fresno and another good building for the Calvary Baptist Church in Eureka. During his stay in California he served as a member of the board of trustees of Golden Gate Seminary and a member of the board of directors of the state convention in which capacity he was chairman of The California Southern Baptist committee of the board. He rendered invaluable services to the editor, even to the point of taking over his desk and putting out issues of the paper from time to time when it was necessary for him to be out of the state or in revival meetings. Burns is now Home Board missionary in Washington.

At the meeting which was held to reverse the action of the board concerning the election of Burns, the resignation of Mrs. Naomi Ready Watts, W.M.U. executive secretary, was accepted and a vote prevailed to instruct Secretary Lackey to continue as editor of The California Southern Baptist.

The Die Is Cast

When the last meeting of the board preceding the meeting of the 1944 convention was held in Fresno in August, the die was cast and the battle lines were drawn for ousting R. W. Lackey, who had laid the ground work for the San Joaquin Valley Association out of which the state convention was born, and who had served as executive secretary since its organization in 1940. The convention voted the previous year to hold the 1944 session with Hawthorne Baptist Church near Los Angeles, but was later advised that the Hawthorne Church could not entertain the convention. This meant that a place had to be found to hold the annual meeting. The churches in the San Joaquin Valley for the most part were lined up solidly behind Lackey, while many of the churches in the Los Angeles area were opposed to his leadership. Lackey's friends believed that if the convention could be held in Fresno that the attendance from churches friendly toward him would enable him to override the mounting oppo-

sition. On the other hand, his foes were of the opinion that a meeting of the convention in Los Angeles would insure his defeat.

When J. E. Hill made a motion that the meeting of the convention be held in Fresno, some of Lackey's friends voted against it because the convention had been held in Fresno the year before and because certain brethren in the Los Angeles area had secured what was regarded as a suitable meeting place.

The curtain is about to be drawn on the leadership of the courageous man who laid foundations that time has failed to shake and whose doctrinal integrity no one doubts and whose courage and devotion to duty those who disagreed with him still admire.

Chapter Six

THE FOURTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1944-1945

When 200 messengers and at least an equal number of visitors representing most of the 78 cooperating churches met November 2, 1944 in the Church of the Open Door auditorium for the fourth annual session of the convention, interest centered around one thing: the election of an executive secretary. The battle lines were fully established and clearly identified. There were no passive souls among them. They were either for R. W. Lackey or they were against him. Both sides were there to do battle, but there were a few formalities that had to be cared for before the first shots were fired.

When President I. B. Hodges called the convention to order at nine o'clock in the morning, Thomas W. Cole, pastor of Sawtelle Baptist Church (now Centinela Avenue Baptist Church) Los Angeles, led the visitors and messengers in singing "Stand Up, Stand Up For Jesus" after which Thomas E. Blair, pastor of Highland Avenue Baptist Church in National City, led a brief devotional. The welcome address was delivered by R. G. Brister, pastor, First Southern Baptist Church, Long Beach, whose congregation was considered to be the host church, though the meeting was held in Los Angeles. A brief response to his address was given in remarks by J. Lawrence Brantley, pastor of the First Baptist Church, Needles.

The convention voted, on motion of O. Dean Johnson, to be governed by Kerfoot's Parliamentary Law and upon motion of Thomas W. Cole it was agreed to vote by secret ballot. On motion of C. Oliver Watts, President Hodges was authorized to appoint one messenger from each of the eight associations to serve as tellers.

It took 28 minutes to hear the nominating speeches, pass out, cast, and collect the ballots and determine that John O. Scott had nosed out G. H. Woodward for the presidency and that George Seay had received a few votes.

There were still two vice-presidents, the recording secretary, and his assistant to be elected before the convention came to the main issue. In unprecedented action the convention on motion of Floyd Looney voted to suspend the rules and to authorize the recording secretary to cast the unanimous ballot of the convention for G. H. Woodward and George L. Seay for vice-presidents in the order named.

On motion of John L. Isaacs, at that time pastor of the First Southern Baptist Church, Vallejo, F. W. Carter was re-elected recording secretary by a standing vote, and on motion of G. F. Loving, Bakersfield, H. B. Long was elected assistant recording secretary by acclamation.

It is necessary to leave the proceedings of the convention in order to discuss the background of the next action of the convention. With the growing opposition to Lackey's leadership naturally there were those who through the year began to cast about for a possible successor. In the meantime, John A. Farmer, state Sunday school and Training Union secretary, had joined forces with the opposition camp. He and others had given wide promotion to the idea of electing Andrew Q. Allen who had been employed by the Sunday School Board but who had recently accepted the superintendency of Baylor Baptist Hospital in Dallas, Texas. Everyone understood that he would be nominated in opposition to Lackey. When Allen was nominated by O. Dean Johnson, one of the principal speeches in his support was made by Woodrow Dishongh, the youthful pastor of what is now Narbonne Avenue Baptist Church in Lomita. He made one mistake in his speech. He meant to say that Allen was in good standing with the Sunday School Board with which he had worked. Instead he said he was recommended by the Sunday School Board at which time Dr. T. L. Holcomb, who was present at the convention, sprang to his feet and interrupted Dishongh to say that the Sunday School Board had not recommended anybody and was taking no stock in the affair.

When the nominating speeches were all over, someone arose and said he believed the convention should have a season of prayer before voting, in response to which the president called on Silas Hill to pray. Hill got down on his knees between two rows of seats and said in substance: "Now, Lord, there ain't a bit of use of bothering you about this. Everyone already knows how he's going to vote. You know, Lord, that I came down here to vote for Lackey and I wish everybody else would, but I know they won't, and whatever mistakes we make today, Lord, we hope no one will blame you with it."

It was soon announced that Allen was elected by a vote of 104 to 96. When the result of the voting was announced, Lackey quietly arose and said: "May God help me to be too big to be little."

This left the convention without an executive secretary. Therefore, the board of directors in called meeting held in the afternoon of the same day declared that according to the constitution Lackey was still executive secretary until his successor had been elected and had qualified. This was the same procedure followed by the board of

directors after Dr. A. F. Crittendon, who finally became Lackey's successor, was ousted by the convention six years later.

Getting back to the convention session, a motion made by Lackey to make Allen's election unanimous received a majority vote, but it was by no means unanimous.

Southern Baptist Convention Invited

The convention enthusiastically approved a resolution offered by John A. Farmer which in substance authorized the president of the convention to appoint a committee to extend an invitation to the Southern Baptist Convention to hold its 1945 session in Los Angeles.

In other actions during the first session the messengers empowered the assembly committee to act on all matters pertaining to the summer assembly with the understanding that all money received at the assembly except designated mission offerings would be placed in a special assembly account, rather than in the convention's general fund.

An amendment to the constitution increasing the number of board members from nine to 15, passed without noticeable opposition.

Before the morning session adjourned C. Oliver Watts asked for a meeting of all pastors and messengers from churches in San Joaquin Valley, Fresno, and Central Valley associations. It was thought that he would attempt a rump session of the convention, but it did not materialize. In fact, not many honored his request.

When the messengers assembled for the afternoon session, Floyd Looney rose on point of order calling on I. B. Hodges to yield the gavel to the newly-elected president, John O. Scott, citing Section II of Article 4 of the constitution which says: "These officers shall be elected annually and shall hold their respective offices until their successors are elected." Hodges had been elected president the year before, but with reckless abandon the convention voted that all officers elected would take office at the close of the session.

Mrs. A. F. Whitehurst, state president of Woman's Missionary Union, gave a full report of the W.M.U. convention which had been held the day before. It was at this meeting of the W.M.U. convention that upon recommendation of Miss Wilma Bucey, field worker for the Home Mission Board, that Mrs. W. C. Howell was nominated as executive secretary of Woman's Missionary Union. One of the principal speakers at the W.M.U. convention was Dr. Courts Redford, who was at that time assistant executive secretary of the Home Mission Board. Other reports heard during the afternoon included

one on the Relief and Annuity Board, by J. G. Holder, and another on Christian education by Woodrow Dishongh.

Dr. J. W. Bailey made his perennial speech to the convention concerning the work among the Negroes and upon his request the usual collection for the work was taken. The messengers gave \$104.44.

Twenty-five Churches Added

Interest in the evening session of the first day of the convention centered around the annual report of the board of directors which among other things stated that 25 new churches and three district associations had been organized during the year bringing the total number of churches to 78 and the number of associations to eight. During the year the churches contributed \$29,943.65 for all causes of which \$5,311.93 was given to outside causes.

Secretary Lackey reported that the Home Mission Board had inaugurated the city and rural mission programs in cooperation with the board of directors of the convention. John W. Williams, who had been defeated for the executive secretaryship the year before and who had been in the center of many controversies in board meetings during the past year, had been elected city superintendent of missions to serve in the Los Angeles area. There were those who facetiously remarked that Lackey would never have given his approval except it did remove Williams from the board of directors. Clyde J. Foster had come from the pastorate of Trinity Baptist Church, Tulsa, Oklahoma to be city superintendent of missions in San Diego. Two other Oklahomans, B. N. Lummus, and Don P. Hathcock, were serving as missionaries in the more rural areas with their salaries being paid jointly by the California Convention and the Home Mission Board. Hurchell H. Stagg was soon to become city superintendent of missions in the San Francisco-Oakland-Bay area. Upon recommendation of the board of directors the convention adopted a total budget of \$50,297.50 with the expectation that approximately \$35,000 would be raised in the state and that the Home Mission Board and the Sunday School Board would contribute fifteen or sixteen thousand dollars to the work in California. In rather strange procedure the convention voted to give 25 per cent of its undesignated receipts to world mission causes with the understanding that special offerings, such as the Lottie Moon Offering to foreign missions and the Annie W. Armstrong Offering to home missions, be included in the 25 per cent given to outside mission work.

Full Cooperation Stressed

On the final day of the convention the messengers heard reports on home missions, the Sunday School Board, temperance, and Baptist state papers, all of which included strong pleas for cooperation with every board and agency of the Southern Baptist Convention. Dr. Courts Redford was present and spoke on the work of home missions, and Dr. T. L. Holcomb, executive secretary of the Sunday School Board, spoke on the various ministries of the Board.

Hospital Proposed

In a report on Southern Baptists and their ministry of healing presented by John O. Scott, the convention approved a recommendation that California Southern Baptists look with favor on the establishment of denominational hospitals in every strategic city in California.

Orphans' Home Delayed

In the board of directors' report on the prospect of an orphans' home, it was stated that \$3,320.49 was on hand in the orphans' home fund but that no forward steps had been taken to purchase property due to the critical shortage of building materials and because to start a children's home at that time would seriously hinder other phases of denominational work. In previous actions of the convention and in meetings of the board of directors much stress had been placed upon the immediate establishment of a children's home.

In a report on orphans' home, read by G. F. Loving, it was stated that it was virtually impossible to build a home at that time. Loving, however, urged churches and pastors to continue contributions to the fund in order to insure its financial stability when once it was launched.

California Leads in New Sunday Schools

In reporting on the Sunday school and Training Union work John A. Farmer stated that California Southern Baptists had led all other states in the Southern Baptist Convention in the organization of new Sunday schools during the past year. He also reported that California Southern Baptist Sunday schools had led the whole Southern Baptist Convention in enrolment gains. Farmer reported that in 77 cooperating churches with a total membership of 5,819 there were 6,053 enrolled in Sunday school. The First Southern Baptist Church, El Monte, Highland Avenue Baptist Church, National City, and the First Baptist

Church, Oildale, reported standard Sunday school organizations at the first state-wide Sunday school convention held in March with the First Baptist Church, Oildale. During the year there were 35 vacation Bible schools held representing a gain of 250 per cent over the year before.

Fifty-four of the churches reported Training Union organizations with a total enrolment of 2,294. First Southern Baptist Church, Fresno, and Highland Avenue Baptist Church, National City, reported standard Training Union organizations.

Board Members Named

With a change in the constitution increasing the number of board members from nine to 15, the following persons were named on the board of directors of the convention: C. W. Hollums, Salinas; C. O. Watts, Dos Palos; D. C. Bivin, Lemon Grove; O. Dean Johnson, Downey; G. E. Armstrong, Port Chicago; Floyd Looney, Tulare; L. S. Hill, Marysville; J. O. Hux, Santa Paula; R. E. Cure, Tehachapi; H. L. Wyatt, San Lorenzo; Leonard Rhoads, Sultana; Floyd Hutchins, Oroville; J. G. Holder, San Diego; George Seay, Los Angeles, and E. D. Gregory, Santa Ana.

Before adjourning the convention voted to meet somewhere in the San Francisco-Oakland-Bay area the following year and to ask J. Lawrence Brantley to preach the annual sermon. Arrangements were never made to meet in the Bay area, but instead the convention convened in San Bernardino in 1945.

ADVENTURES WITH THE BOARD OF DIRECTORS

While it is not included in the minutes of the meeting of the board held on the afternoon following Lackey's defeat, a unanimous vote prevailed to ask him to continue as executive secretary until his successor had accepted and had qualified.

The chief controversy in the meeting, however, was not the executive secretary's office, but whether Hurchell H. Stagg would be approved as a city superintendent of missions to serve in the Bay area. He had been approved by the Home Mission Board, and Dr. S. F. Dowis was anxious for his approval by the California brethren. There had been considerable opposition to Stagg because in previous years he had been pastor of Golden Gate Baptist Church in Oakland which at that time was affiliated with the Northern Baptist Convention. During his pastorate he had attended Berkeley Baptist Divinity School which was not held in the highest esteem by most Southern

Baptists. The tide in the opposition turned when J. E. Hill said: "Brethren, I think we are skinning the wrong end of the cat first. I'd like to remind you that we're objecting to Stagg because he was at one time pastor of a Northern Baptist church. We have since accepted that church into our fellowship and have elected its pastor president of the convention."

At that point Stagg was approved by a majority vote, but it was not unanimous.

Harmonious Session Held

When the board met in its next regular meeting in Fresno, November 22, there was fear that a harmonious session could not be held, for while Lackey had been ousted by the convention and the board had been increased from nine to 15 members, with not more than four exceptions all the members of the new board were friendly toward the leadership and policies of R. W. Lackey. He was still the executive secretary with a large majority of the board in his favor. The fears which the brothers had, however, were not justified, for the session, though long and tedious, was harmonious.

In the matter of organization H. L. Wyatt moved that the election of vice-president be by secret ballot. The motion pleased the brothers and when the votes were cast J. G. Holder was elected. Holder had been nominated for membership on the board during the previous convention year, but because of his known objection to Lackey he was defeated, and D. C. Bivin was elected. You see in those days a majority of the members of the board were favorable to Lackey's leadership and anyone unfriendly to him didn't have much chance of getting on the board between sessions of the convention. On one occasion C. O. Watts was elected in preference to Mrs. J. C. Arnold who was known to be unfriendly to the administration. Watts later turned out to be a victim of alcohol, and Bivin made havoc of the First Southern Baptist Church, Santa Paula, and he and his church were denied fellowship in Pacific Association.

By this time the brothers were willing to fight by the rules and agreed to adopt Kerfoot's Parliamentary Law with the exception of the two-thirds majority rule. Without an opposing vote Mrs. W. C. Howell was elected executive secretary of Woman's Missionary Union upon nomination of the executive committee of the W.M.U. The budget was even revised in order to pay her \$175 per month and to allow a small amount for promotion, office expense, and travel. The brothers later turned down a proposal that she be given secretarial help on the ground that the limited income would not permit it.

Dr. Bailey Elected

Dr. J. W. Bailey, who had been in practically every meeting of any consequence that Southern Baptists had held for years, was present with his usual plea that he be elected missionary. He wanted to be elected at the same salary that the city superintendents of missions received, stating that he thought there should be no racial discrimination in the matter.

Most of the brothers were sympathetic with Dr. Bailey and wanted to do something to help him minister to his race, but all of them thought \$250 per month was too much salary to pay at that time. When Floyd Looney suggested that he be employed but no salary set until it was learned what the Home Mission Board paid Negro missionaries, Dr. Bailey strongly protested. Upon motion of O. Dean Johnson he was employed at \$100 per month plus \$25 per month for travel expenses, it being understood that he was to retain any offerings he received on the field. He forthwith proceeded to go, not to Negro Baptist churches, but to white Southern Baptist churches telling them that his salary was small and that he had been authorized to receive offerings on the field. A few weeks later the board met and reduced his salary to \$50 per month and advised him that he was to receive no offerings except from churches of his own race.

At this point the secretary reminded the brothers that it was 12:15 p.m. and they had agreed when the meeting started to adjourn for lunch. In previous meetings the brothers had often gone straight through the day without taking time out for lunch, but this time they had agreed to take a little time out for nourishment and of course to discuss issues both past and present.

When the brothers reconvened for the afternoon session, there being no printed agenda, any kind of business was in order. F. W. Carter immediately raised the controversial question of the editorship of The California Southern Baptist at which time he said: "I'd like to ask Floyd Looney if he'd be editor if the board would elect him." Looney said he would rather not answer that question but would like to leave the room so the other members of the board could discuss the matter freely. The discussions were brief and in less than five minutes he was informed of his unanimous election and was requested to give his answer on the spot. He accepted with the understanding that he be allowed to continue as pastor of the First Southern Baptist Church in Tulare and that his service with The California Southern

Baptist would be temporary and that a full time editor would be employed as soon as the convention's income justified it.

The records show that Looney was elected on motion of L. S. Hill at a salary of \$100 per month with \$25 per month for travel expense and an additional \$650 expense for out-of-state meetings including the editors' meeting and the Southern Baptist Convention.

On motion of G. E. Armstrong the board requested Looney to assume his duties as editor as soon as possible. Though their fears were not entirely justified there were some who were afraid that Lackey's continuing as editor might revive some of the issues evident in the recent meeting of the convention.

At this point Looney resigned as a member of the board of directors on the ground that according to the constitution he was no longer eligible to serve, being an employe of the board. Though it was never put in the records, L. S. Hill, quicker than a flash, sprang to his feet and said: "Now, Looney, we've only elected you. You haven't started to work. And besides that, we have issues to settle in this board which you helped create and you're not getting off that easily." A motion prevailed that he continue as a member of the board until he had entered upon his duties as editor.

While Looney's election was spontaneous and unanimous, the news of the board's choice did not meet with the universal and enthusiastic approval of pastors and other leaders throughout the state. There were many who feared that he lacked the ability to tie together the dangling threads of a broken fellowship and unite them in a common task.

Getting back to the meeting of the board of directors, the delicate question of an executive secretary came up for discussion. Andrew Q. Allen, who had been elected at the recent meeting of the convention, had not given his answer. It was known that he was receiving much more salary than California Southern Baptists could hope to offer him. Nevertheless, he had been elected and it was the board's duty to set his salary. C. Oliver Watts, who had been a staunch supporter of the Lackey administration, campaigned diligently to set the salary at \$4,000 a year, which was \$1,000 more than the salary paid Lackey. The motion passed without opposition. When the salary was set a motion prevailed that \$300 be allowed for moving expenses.

This action was taken with an almost unanimous feeling that Allen, under the circumstances, would not accept the secretaryship. Nevertheless, the board agreed to wire him concerning its action and

that every member of the board would sign the telegram pledging him wholehearted cooperation.

In those days the members of the board paid their own expenses to the meetings, and for that reason were always anxious to eliminate any unnecessary meetings. Faced with the possibility of Allen's declining the call, the Board unanimously elected Dr. J. O. Williams of the Baptist Sunday School Board in the event Allen declined. As if that were not enough, the brothers voted for President Scott, and a committee of two which he was to name, to have authority to employ an executive secretary in the event both Allen and Williams declined.

The long awaited fireworks of the day finally came when C. Oliver Watts made a motion that R. W. Lackey be employed as a general missionary and that the Home Mission Board be asked to approve the action. The discussion that followed does not appear in the record, perhaps for the reason that no asbestos paper was available and any other kind would have caught on fire. Nevertheless it was J. G. Holder who had a few days before spoken against Lackey's re-election as executive secretary, who seconded a motion that his salary be \$250 a month. It is interesting to note, however, that in Holder's next breath he made a motion that one other rural missionary be employed and that his territory be the San Joaquin Valley. The motion carried, but there was fire in it for the reason that the action would have moved Lackey from the area in the state where he started his work and where he enjoyed almost unanimous good will among the brethren.

Lackey did not accept on the ground that he did not want the convention to feel under any obligation to him. He explained that the majority had spoken out against him and that it would be extremely bad taste for him to immediately become an employe of the board at the same salary he had received as state secretary.

Before the board adjourned John A. Farmer was re-elected Sunday school and Training Union secretary, but not without opposition. There were those who believed that his activity against Lackey justified his dismissal. A lengthy discussion followed but he was finally re-elected without any votes against him at a salary of \$3,000 a year with the understanding that the Sunday School Board would be asked to pay \$600 additional in order to provide for the salary increase.

President John O. Scott showed more than usual statesmanship in presiding over the meeting during the day. Once when the discussions became heated and there was evidence of tension, Scott said: "Brethern, if you'll adjourn for 10 minutes I'll buy every one of you

a Coca-Cola." The suggestion pleased the brothers and when they came back for business they were all in a good humor.

John O. Scott Elected Executive Secretary

Before the November 22 meeting of the board adjourned a vote prevailed setting Tuesday following the fourth Sunday in January, 1945, as the date for the next meeting. It developed, however, that Andrew Q. Allen and Dr. J. O. Williams both declined to accept the position as executive secretary. In the meantime upon instruction of the board President Scott had appointed F. W. Carter and L. R. Rhoads to serve with him as a committee to search for an executive secretary. All three of them declined to assume such responsibility and upon call of President John Scott the board met December 28, 1944 and the question was referred to the board.

When the announcement was made that both Allen and Williams had declined, someone remarked that the Lord must have an answer to the problem and suggested that every man get on his knees and stay there until he knew the answer. When they arose G. E. Armstrong, in a tear-packed voice, said: "I'd like to nominate the president of the state convention, John O. Scott, for executive secretary." There being no other nominations, O. Dean Johnson made a motion that he be elected at a salary of \$3,600 a year which was \$400 less than the amount previously agreed upon. Scott's election was unanimous and enthusiastic.

Budget Revised

At this meeting the brothers realized that the fountains of liberality had flowed too freely in the previous meeting and that more money had been appropriated than the total budget would allow, so upon recommendation of R. W. Lackey, acting executive secretary, the salary of Dr. J. W. Bailey, Negro evangelist, was reduced to \$50 per month and his expenses for conventions withdrawn. In other economy measures \$20 each was shaved from the office expense allocations to the departments of administration, Sunday school, Training Union, and The California Southern Baptist. It was also agreed to drop an item of \$3,475 perviously allocated for the salary of a rural missionary. This brought the budget allocations almost in line with the anticipated income.

Mrs. W. C. Howell, the newly-elected W.M.U. executive secretary, came into the meeting to bolster President Scott's plea that some provision be made to provide for secretarial help in her office, but the brothers didn't grant it.

Lackey-Farmer Friction Evident

Further evidence of continued friction between R. W. Lackey and John A. Farmer came to light in a report that Lackey had refused to pay Farmer's increase in salary for November on the ground that his salary was raised contingent on the Sunday School Board granting additional funds to pay it. Farmer contended that his raise was not contingent upon action of the Sunday School Board. After a heated exchange of words between George L. Seay and Lackey, the board voted to pay the increase out of the general fund. In those days the budgets for departments operated on the convention year rather than on the calendar year. It was not until after the 1948 meeting of the state convention that the policy was changed. It all came about when the salaries of both the executive secretary and the department heads were raised some two months after the convention meeting. Dr. A. F. Crittendon, executive secretary-treasurer, instructed the bookkeeper to make all items retroactive to the beginning of the convention year except salary increases which would begin January 1, 1949. He took the action on his own initiative to avoid the payment of several hundred dollars in salary increases for the months of November and December, 1948. Since then the budget has been made out on the calendar year.

Further indications of the strained relationship between Lackey and Farmer showed up when it was reported that Farmer had put the expense for obtaining his train and bus clergy permits on his expense account and Lackey had refused to pay it. On motion of G. E. Armstrong, Lackey's action was sustained. George Seay, a staunch supporter of Farmer, was dissatisfied with the vote and succeeded in getting the matter reconsidered. After a long and heated debate C. W. Hollums moved that the former action concerning bus and clergy permits be rescinded and that employes be allowed to include the expense of obtaining them in their expense items, the amount to approximate \$3.00 each.

In other actions at the meeting Floyd Looney was replaced on the board by Woodrow Dishongh and L. R. Rhoads, John O. Scott, and Dishongh were named on the executive committee, it being understood that Scott, the chairman of the committee, would serve as acting executive secretary pending his decision on the matter of accepting the position permanently, or until a secretary had been elected and qualified. This action terminated the service of R. W. Lackey.

Days of Tension and Anxiety

The days between December 28, 1944 and February 20, 1945 were packed with tension and anxiety. There were those who were relieved to know that R. W. Lackey was no longer in the executive secretary's chair. At the same time others were filled with regret and sorrow. In the meantime John O. Scott, who had been elected had asked for time to pray and consider the matter. Both factions scanned every word in The California Southern Baptist, the main communication line between the board of directors and the members of the churches. At the same time Scott was sending regular communications to the pastors encouraging them to support the Cooperative Program which they did with ever-increasing generosity.

At a board meeting in Fresno February 20, 1945 a communication from Scott was read in which he thanked the brothers but respectfully declined to serve as executive secretary. From the beginning there were some who believed he would never accept the position and therefore proceeded to look elsewhere for a possible successor to Lackey. Among those mentioned were Dr. John D. Freeman, editor of The Western Recorder in Kentucky, Dr. John W. Dowdy, who is now president of Southwest Baptist College, Bolivar, Missouri, Dr. A. F. Crittendon, pastor of the First Baptist Church, Ponca City, Oklahoma, and J. D. Brannon, Texas district missionary serving in the area of Fort Worth. Only the names of Crittendon and Brannon were presented to the board. Brannon was elected, it being understood that in the event he declined the board would turn to Crittendon. G. F. Loving was present at the meeting to emphasize the need of a general missionary in the San Joaquin Valley Association. In response to his report L. S. Hill made a motion that R. W. Lackey be elected to the position but at the request of Lackey his motion was withdrawn.

Brannon's Marital Relationship Questioned

After Brannon's election E. K. Dougherty, a visitor, asked if anyone knew how many wives Brannon had. Dougherty never did specifically say, but advised the brothers that it would be well to look into the matter unless they were willing to accept an executive secretary who was divorced. No action was taken on the matter except an agreement to investigate the situation.

It did not take a special edition of The California Southern Baptist to spread the news that there was a possibility that a divorced man would be executive secretary of The Southern Baptist General Convention of California. If Brannon's supporters knew that he was

divorced they carefully said nothing about it. Nevertheless, correspondence with him confirmed the fact that he was. In the meantime Brannon laid the whole matter before the board giving assurance that he would not want to accept the position if it would bring any reproach to the Southern Baptist cause. He reminded the brothers, however, that Dr. B. H. Carroll and some others were divorced men.

The result of the whole matter was that the board was called to meet in special session March 16, at which time a majority of the members voted to give him wholehearted support providing he saw fit to accept the position. At the same time letters from various California Southern Baptists were written to Brannon urging him not to accept and assuring him that his acceptance would be hurtful to Southern Baptists. A few days later President Scott received a letter from Brannon officially declining the offer.

C. O. Watts Resigns

At the March 16 meeting C. O. Watts, who had been a controversial figure in many sessions of the board, offered his resignation. At a previous session of the board John O. Scott, whose statements concerning his brothers were always guarded, said: "Watts has every earmark of an unsaved man." It was not long before Watts stood up in an association board meeting to ask forgiveness for drunkenness.

D. D. Tally succeeded him on the board.

Loan of Orphanage Fund Proposed

On motion of R. E. Cure the board voted to consider loaning the money held in trust in the orphans' home fund and to instruct the executive committee to make inquiry as to possible investments, and to correspond with each member of the board.

Addressograph Purchase Authorized

The subscription list of The California Southern Baptist had increased to the point that it was almost impossible to type the names and addresses of all the subscribers and paste them on the papers for mailing. The brothers were somewhat shocked when they found that it would take approximately \$1,000 to buy the necessary addressing equipment to handle the mailing, but they all voted for it.

Board Members' Expenses Paid

As seen before, the members of the board had been called together many times during recent months, each time paying their own ex-

penses. D. C. Bivin, who had come all the way from Lemon Grove, made a motion that the brothers be reimbursed for expenses incurred in attending the meeting that day. D. D. Tally asked that the motion be amended to include expenses to all future meetings. The motion as amended met no opposition and since that time board members' expenses have been paid to all meetings except those held in connection with other denominational meetings which they were expected to attend anyway.

Scott Refuses Pay

John O. Scott, who had been serving as acting executive secretary for several weeks, refused to accept \$100 per month which the board voted to pay him for his services. He said: "I am on loan from the pastorate of the First Southern Baptist Church in Fresno which is paying my salary and I do not think I should accept anything for my services to my denomination while serving as pastor."

By previous action of the board Dr. A. F. Crittendon had been asked to become executive secretary in the event Brannon declined. In the meantime it became increasingly more doubtful if Brannon would accept. John O. Scott, who was both president of the convention as well as acting executive secretary, was anxious to have some reason to believe that Crittendon would accept before calling the board together. He therefore called a meeting of the executive committee and at the committee's request Floyd Looney went to Ponca City, Oklahoma to lay the whole program of California Southern Baptists before Dr. Crittendon. Looney went to Ponca City, had a half-day conference with Dr. Crittendon and came back with the report that he was interested, but would like to meet with the board before giving any answer.

Scott called a meeting of the board of directors for May 3, 1945 and invited Dr. Crittendon to meet with the board. Dr. Crittendon rode a chair car all the way from Ponca City to Fresno and back and would accept only \$75 for his expenses. He said he knew this was a young struggling convention with limited resources and he could not afford to ride a pullman when so many preachers were serving at great sacrifice.

After a somewhat lengthy conference with the board, Dr. Crittendon accepted the position as executive secretary at a salary of \$300 per month with \$50 additional each month for house rent with the understanding that he be given a few weeks' time to wind up his work as pastor of the First Baptist Church in Ponca City. He assumed his duties officially June 15, 1945.

Loan of Orphans' Home Fund Deferred

In a previous meeting of the board it was agreed to invest the orphans' home funds but when the news went out there was considerable dissatisfaction about it. There were those who believed that it was a violation of the constitution. The board, therefore, on motion of Forest W. Carter, agreed to defer the matter of investing the funds.

Sunday School Foundation Announced

George L. Seay, president of the State Sunday School Convention, announced that a Southern Baptist Sunday School Foundation had been established by the State Sunday School Convention in its recent annual meeting held in Riverside, March 29-30. He stated that several persons had agreed to give at least \$1 a month to the foundation with the understanding that the money would be invested in church buildings. The organization was formed without authority of the board, therefore, the brothers authorized the president to appoint a committee to study the matter with the newly-elected executive secretary and to report at a later date. There is nothing in the records to indicate what action was taken. It is known, however, that Dr. Crittendon was not favorable to the movement, consequently there was no promotion given to it. George L. Seay gave the first dollar which is held today by John A. Farmer who replaced it with another. Very little money was ever raised and what was given evidently found its way into the state mission fund, for there is no record of it elsewhere.

In other action that day the board voted to pay five per cent of all missionaries' salaries into the Ministers Retirement Plan. In other words, the board voted to pay the three per cent which a church pays for its pastor plus the two per cent paid by the denomination. This left three per cent to be paid by the missionaries.

Board Meets at Camp Sierra

Unfortunately the minutes of the next two meetings of the board have not been kept and the only records of the meetings are contained in the September and December, 1945 issues of The California Southern Baptist. According to a news story in the September, 1945 edition of the paper the board met at Camp Sierra during the summer assembly. The exact date is not given, but it was some time during the assembly which was held August 10-18. The paper stated that F. W. Carter, recording secretary, was not able to attend the meeting

due to illness and George L. Seay was elected secretary pro tem. Evidently Seay took the minutes, but somehow they weren't in Carter's records which he relinquished some time after he was succeeded by H. B. Long as recording secretary.

J. L. Brantley, Needles, and Thomas E. Blair, National City, were elected on the board to fill the unexpired terms of D. C. Bivin, Lemon Grove, and W. W. Dishongh, Fresno, who had moved out of the state.

Golden Gate Seminary Considered

Among the matters brought to the attention of the board that day was a proposition by O. Dean Johnson to appoint a committee to investigate Golden Gate Baptist Theological Seminary and to report to the board concerning the advisability of recommending to the state convention at its next meeting that the seminary be taken over by the state convention.

The seminary had been established by I. B. Hodges and others and was at that time operated by Golden Gate Baptist Association which had requested the board of directors to recommend to the state convention that it become a convention owned and operated seminary.

Lackey Rejected

The only proposal Dr. Crittendon offered that day was a plan to expand the rural and city mission program. He made a strong plea that R. W. Lackey, former executive secretary, be elected on the missionary staff, but he faced insurmountable opposition. Due to several changes in the personnel of the board, sentiment in favor of Lackey had changed somewhat since the beginning of the year. Crittendon pleaded earnestly, but the brothers would not relent.

Asilomar Purchase Proposed

At the only other meeting of the board held before the annual meeting of the state convention Dr. A. T. Douglas, at that time pastor in San Leandro, came before the board to propose the purchase of the YWCA camp known as Asilomar and located on the seashore near Monterey. He said the camp could probably be purchased for \$150,000 and was worth a half million dollars. He also said a bank in San Francisco had agreed to loan a maximum of \$160,000 providing it took that much to handle the deal.

The Asilomar proposition was discussed fully and frankly in a pre-convention board meeting held in San Bernardino on the eve of the opening of the meeting of the convention. It was enthusiastic-

ally agreed to recommend to the convention that the property be purchased providing it could be bought for a maximum of \$160,000. The board voted to thank Dr. Douglas for his services and to pay his plane fare to New York to confer with officials in the YWCA movement. Douglas made the trip, but unfortunately acquired the ill will of some Northern Baptists who happened to be on the board and the matter died.

The only other business transacted at the meeting was to hear the annual report of the board which was to be submitted to the convention on the following day.

Chapter Seven

THE FIFTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1945-1946

As the date approached for the fifth annual meeting in 1945 there was some doubt as to whether the sessions could be held because the Office of Defense Transportation was making every effort to curtail travel due to wartime restrictions, but that fear was removed by the ending of the war. By previous agreement the meeting was to have been held in Oakland, but it developed that hotel facilities were not available and on the last minute arrangements were made to hold the meeting in San Bernardino. While the city of San Bernardino made available its civic auditorium for the 6th, 7th, and 8th of November, hotel rooms were at a premium. Many of the messengers stayed in private homes while others found rooms in nearby Riverside.

By this time the number of cooperating churches had increased to 94 and there were eight district associations. The churches reported 1,252 baptisms during the past association year and Dr. A. F. Crittendon's report showed that more than \$35,000 had been given to missions and that more than \$20,000 had been channeled through his office by the Sunday School Board and the Home Mission Board. In spite of considerable disunity, which was prevalent during the first half of the convention year, the churches and pastors for the most part were lined up solidly behind Crittendon and his leadership. So unanimous was the spirit of cooperation that on motion of Joe Davis he was re-elected executive secretary by acclamation. That spirit, however, was short-lived, as will be seen in future chapters.

As usual, the general convention meeting was preceded by the meetings of the W.M.U. and Brotherhood conventions, both of which climaxed with a joint meeting with the general convention on the night preceding the official opening of the convention. In those days it was the custom to have a sort of unofficial mass meeting of all three groups on the evening before the general sessions of the convention opened.

When President John O. Scott called the fifth annual session to order there were brief welcome addresses with the appropriate responses from the brethren. One of the first items of business was to hear a report on religious literature and The California Southern Baptist read by S. H. Casey. He reported that the subscription list

had climbed from 500 to 1700 during the first year of Floyd Looney's editorship. The report called for the early publication of the paper twice a month with the understanding that as soon as practical the paper would be published every week. Casey stated that he did not care to make a speech for his speech was in the report. At this point O. Dean Johnson arose to say that he believed somebody ought to make a speech, that in his opinion some words should be said concerning the importance of getting The California Southern Baptist into church budgets. Further emphasis was given to the importance of the Baptist state papers by Lewis W. Martin of the Home Mission Board who addressed the convention on the importance of religious literature.

By this time the hour for the annual sermon had arrived. The preacher was J. L. Brantley, at that time pastor of the First Baptist Church, Needles. His message was preceded by special music provided by the Prada sisters, two beautiful Mexican girls who were members of the church in Barstow. They sang in their native tongue.

Agency Representatives Speak

The afternoon session of the first day of the convention featured a report on Christian education by I. B. Hodges, president, Golden Gate Seminary, followed by an address by Dr. Jesse Northcutt, at that time a member of the faculty of Southwestern Baptist Theological Seminary. Northcutt was representing the three Southern Baptist seminaries. Next on the program was the annual report on the Ministers Retirement Plan read by A. T. Estes, who at that time was pastor of the First Baptist Church in Oildale. Orville Groner, a member of the Relief and Annuity Board staff at Dallas, Texas, was present and spoke concerning the ministry of the Relief and Annuity Board. When his address was completed R. G. Brister made a motion that the board of directors of the convention be asked to study the Relief and Annuity Board's plan for aiding ministers' widows, meaning, of course, the Widows Supplemental Annuity Plan.

Other features on the afternoon program included a report on the American Bible Society and a long and detailed report of the work of Woman's Missionary Union followed by an address by Mrs. Edgar Godbold who had come from Louisiana as the official representative of Woman's Missionary Union.

Southern Baptist Convention Invited

The final action of the convention at the afternoon session was to vote favorably on a resolution presented by John Farmer directing

the president of the convention to appoint a committee of five to make the necessary arrangements to invite the Southern Baptist Convention to meet in Los Angeles in 1947. Farmer had presented a similar resolution at the convention meeting in Los Angeles the year before, but it was never presented to the Southern Baptist Convention because the 1945 sessions were not held because of wartime restrictions.

Sunday Schools and Training Unions Grow

At the Wednesday evening session John A. Farmer, secretary of the departments of Sunday school and Training Union work, reported almost 10,000 enrolled in Sunday schools and almost 4,000 enrolled in Training Unions. Farmer reported 10 standard Sunday schools and three standard Training Unions.

Sunday School Board Workers Help

In reporting on the second annual Sunday school convention, which had been held in Riverside in March, he stated that William P. Phillips, Miss Mary Alice Biby, Miss Pauline Hargis, and Mrs. H. R. Jones, all of the Sunday School Board in Nashville, Tennessee were present to lead conferences and speak to the convention.

According to Farmer's report California led every state in the Southern Baptist Convention, save Tennessee, in the number of new Sunday schools organized during the previous year. In the meantime the first Training Union convention was held with the First Southern Baptist Church in Fresno at which time Ralph Smith was elected president. The featured speaker at the Training Union convention was Dr. Glen Walker, a returned missionary to Nigeria.

Golden Gate Seminary Adopted

Without doubt the highlight of the evening session was the adoption of one single recommendation included in Dr. A. F. Crittendon's first annual report of the board of directors. The recommendation provided that the convention take over the operation of Golden Gate Seminary and that in order to do so that the convention elect a board of trustees of the seminary and give to said board instructions to meet immediately, organize, and set up a proper constitution and by-laws for controlling the seminary. This recommendation came after a special committee of the board, consisting of G. E. Armstrong, J. L. Brantley, Ed F. Harness, Thomas E. Blair and O. Dean Johnson, had made a detailed study of the seminary.

Camp Site Purchase Authorized

Another recommendation of the board which the convention adopted with only slight opposition was a proposal to purchase Asilomar, a large YWCA camp for an assembly located near Monterey. The board had secured an offer from a San Francisco bank to loan a maximum of \$160,000 on the property and it was believed that the purchase could be made for \$150,000; therefore the board originally recommended that a maximum offer of \$160,000 be submitted. The recommendation was amended, however, to authorize the board to pay a maximum of \$200,000 for the property. In the meantime, Dr. A. T. Douglas, San Leandro, was authorized to fly to New York for a conference with YWCA officials in an effort to consummate the deal. Leaving the proceedings of the convention momentarily, it should be stated that Douglas' trip to New York did not serve any good purpose insofar as favorable reaction on the proposed purchase was concerned. He immediately acquired the ill will of certain Northern Baptist leaders who were also members of the board of directors of the YWCA organization, and therefore the opportunity to purchase Asilomar died and the convention was spared the folly of going hopelessly into debt.

Assembly Operation Transferred

At the 1944 session of the convention an assembly committee was elected and charged with the operation of the summer encampment. John A. Farmer was put in charge of business operations. He had, for the most part, managed the assembly for two previous years. The 1945 assembly, which met in the High Sierras 65 miles from Fresno, attracted an attendance of more than 500. On a total income of \$4,938.28 Farmer showed a net profit of \$1,441.95, bringing the total assembly bank account to \$2,316.95. When Dr. Crittendon became executive secretary he properly interpreted the constitution and by-laws of the convention which state that the executive secretary shall be the official superintendent of all the work of the board and that the business and property of the convention shall be managed and controlled by the board of directors. He therefore led both the board and the convention to approve the transfer of the assembly back into the hands of the board.

Orphanage Emphasis Postponed

In the board's report to the convention concerning the proposed orphans' home, it was stated that due to wartime restrictions and

legal requirements the board had not thought it wise to put emphasis upon the establishment of an orphanage but to place emphasis on the Cooperative Program. The report revealed that \$1,449.49 had been added to the fund bringing it to \$4,769.98.

Paper Shows Profit

For the first and only time in the convention's history The California Southern Baptist made a net profit of \$238.93. At that time the paper was published once a month and usually contained eight pages. The subscription price in church budgets was eight cents per month.

New Workers Added

The board's report contained the names of Dr. A. F. Crittendon, Miss Ruby Kay Teague, and Miss Margaret Montgomery who had been added to the convention's staff during the past year. In the meantime Mrs. Audry Tally, the convention's first office secretary and bookkeeper, had resigned and her duties had been assumed by Miss Margaret Montgomery who had worked for a short time during the previous year, first as office secretary in the Sunday school department and the office of The California Southern Baptist.

Northern Baptists Rapped

The closing message at the Wednesday evening session featured an address by Dr. E. P. Alldredge in which he delivered a blistering attack on the attitude of many Northern Baptists toward the work of Southern Baptists in California and in other states where both Northern and Southern Baptists operate. When he had concluded his remarks a motion prevailed authorizing the editor of The California Southern Baptist to publish the full text of his address. The speech, however, was never published because Alldredge did not furnish the editor with a copy.

Final Sessions Harmonious

The two final sessions of the meeting were marked by a spirit of harmony. The day's activities were later referred to as an anticlimax to the Wednesday evening program. Nevertheless, the convention heard encouraging reports on the work of the Home and Foreign Mission boards and adopted a report which gave strong emphasis to the Cooperative Program. A hospital report read by Thomas E. Blair called upon the Southern Baptist Convention to look with favor upon establishing a hospital in California. Dr. J. Louis Bristow, superin-

tendent of the Southern Baptist Hospital in New Orleans, Louisiana, was present and spoke to the convention concerning the hospital ministry.

Dr. E. C. Routh Speaks

At the conclusion of the report on foreign missions the recording secretary's journal of the convention says: "Dr. E. C. Routh spoke concerning the report and his stirring appeal for funds to carry on the work of the Foreign Mission Board brought a collection of \$103.66."

Officers Elected

Before adjournment the following officers were elected: president, John O. Scott; vice-presidents, Hollis A. Burge and G. H. Woodward; recording secretary, F. W. Carter; assistant recording secretary, H. B. Long, and executive secretary-treasurer, Dr. A. F. Crittendon. New members added to the board of directors were: D. W. Chandler, A. T. Estes, H. B. Long, Hollis Burge, and J. B. Sims.

In addition to the officers of the convention and the board of directors the following men were elected to serve on the board of trustees of Golden Gate Seminary: O. Dean Johnson, John O. Scott, Hollis A. Burge, G. E. Armstrong, C. B. Maxwell, R. E. Cure, Thomas E. Blair, Ed F. Harness, A. H. Center, W. B. Huntsberry, Hurchell H. Stagg, and J. L. Brantley.

Oakland Next Year

Following a brief memorial service in honor of John G. Holder, founder and first pastor of the First Baptist Church, Pacific Beach, and a former member of the board of directors, the convention adjourned to meet in Oakland the following year.

ADVENTURES WITH THE BOARD OF DIRECTORS

As stated before, some of the records of F. W. Carter, recording secretary, were poorly kept. In some cases he was not present for meetings of the board and the records were kept by a secretary pro tem. In almost every instance he did not secure or at least he did not preserve copies of meetings which he did not attend. In other instances he simply made notes in long hand which have been difficult to decipher. It has been necessary to depend on back issues of The California Southern Baptist, the memory of its editor, and others in piecing together vital and authentic bits of California Southern Baptist history.

Storm Clouds Gather

As stated previously the board of directors in a meeting held early in 1944 voted favorably on a motion to seek a suitable investment of the orphans' home fund. In later action the brothers agreed to postpone the investment, but there was agitation in its favor as the year rolled by.

When the board met for the first time following the 1945 meeting of the convention it was pointed out that the owners of the Holland Building were raising the rent and that Southern Baptists were, in the words of one board member, "Throwing money down a rat hole." In the meantime John O. Scott, president of the convention, and Dr. A. F. Crittendon and others had located a piece of property on the corner of M Street at Calaveras which could be purchased for the sum of \$20,000. Therefore, upon their recommendation the board voted to invest approximately \$4,000 of the orphans' home fund in a down payment on the property and that's where the fireworks started. F. W. Carter, recording secretary of the board, was not present when the action was taken. It was he who had previously made a motion to postpone the investment of the fund. His objection to the investment was well known. Nevertheless, the board voted to go ahead with the transaction and the deal was made. It developed, however, that it was necessary for Carter to sign the legal papers since he was the recording secretary of the convention. Crittendon took the position that he was the executive officer of the board and by virtue of his office should sign the papers, but the California law ran contrary to his opinion. With no intention of doing anything illegal Scott and Crittendon found themselves in a legal dilemma. In the meantime a storm of protests began to come in from every direction from those who objected to the transaction on the ground that the orphans' home fund was a trust fund and that the board had no authority to invest it.

Other actions at the same meeting claimed little attention, even though it was agreed to publish *The California Southern Baptist* twice a month, to increase the salaries of certain workers, and to add others.

Word soon came from Shafter and from other sections of the state that a suit would be filed against the board demanding that the investment be withdrawn and the money returned. It developed, however, that if a suit should be filed against the board it would tie up the convention's funds and none of the employes could receive their salaries and no money could be channeled to missions. Upon

more sober reflection the brothers who were opposed to the transaction decided to bring pressure to bear on the board in an effort to persuade it to sell the property purchased or to make other arrangements to finance it.

While Dr. A. F. Crittendon, executive secretary, was not responsible for the origin of the idea which resulted in the transaction, he nevertheless favored it and did not mind saying so. Objectors to the transaction who came to his office to talk the matter over with him were not shown much sympathy. Almost without exception they went away determined to bring about his ouster, no matter how long it took.

In the January 24 issue of *The California Southern Baptist* Dr. Crittendon said: "In order that the slight confusion in the minds of some concerning the investing of the orphans' home fund by the board of directors may be cleared, I am happy to give full explanation concerning this matter.

"First, the orphans' home fund is sacredly guarded as a designated reserve fund. It has not been applied to any other purpose contrary to the designation of the donors. It has simply been invested temporarily where its safety is assured and where it will be increased by the addition of accrued interest. The board of directors had voted to invest the fund when a safe investment could be found before I became executive secretary. The funds had not been invested earlier because the board was not satisfied with the soundness of the investments suggested. Before their investment these funds were carried as reserve funds in the custody of the board of directors and secured by the faith and fidelity of The Southern Baptist General Convention of California. Since their investment they are still reserve funds in the custody of the board of directors and their security is guaranteed by the full faith and integrity of the convention and by our equity in the property purchased by the board. The deed to that property is in the name of The Southern Baptist General Convention of California. A note bearing interest at the rate of five per cent per annum with interest payable semi-annually has been executed by the executive officers of the board covering the capital sum invested. Accurate records of all funds invested and of all other interest due and credited to the fund will be kept and the board of directors by explicit vote guarantees repayment to this fund of the full amount of capital invested together with all interest accruing.

"Second, the investment of these funds in property to be used by the convention for convention purposes meets all requirements of the constitution and by-laws of the convention. The constitutional

provision that designated funds shall be applied according to the designation of the donors has been respected since these invested funds are still just as much orphans' home funds as they ever were and are to be accounted for as such. The provision of the by-laws concerning launching any move or enterprise requiring funds beyond operating expenses has not been violated since anticipated income from the property purchased will more than meet required payments on the property. This is a self-liquidating project.

"Third, a study of the standards for children's institutions set up by the Department of Social Welfare of the State of California has convinced us that we will not be able to establish and maintain a children's home until we are able to provide housing facilities that will cost around \$25,000 or \$30,000 and a budget for salaries of personnel and current operating expenses of a similar amount. It is the opinion of the board that it is in the interest of the cause of orphan children to invest these funds where we know they are safe and where they will be increased by the addition of interest accrued. We had sufficient funds in other accounts with which to have made the down payment on the property but felt that since we might need these funds during the current year to meet evangelistic and missionary opportunities and since there were no prospects of being in position to use the orphans' home funds for that purpose in the near future that it was wise to invest them rather than other current budget funds. We believe that our first task is the preaching of the gospel, winning the lost, establishing and strengthening our churches. With more and stronger churches these institutions will be provided in due time.

"Fourth, let us take a look at what is accomplished by the investment of these funds. Every dollar of orphans' home funds invested is increased by five cents or more per year from the date of investment to the time of its repayment. If interest paid to the fund is invested it will also draw interest. The purchase of the property, which is adequate for all our offices, the Baptist Book Store, and some apartments for our workers will make possible the saving of funds which we would have paid in rent and interest. With the enlargement of our work the office space required would cost us around \$1,900 per year."

Dr. Crittendon went on to explain that in addition to \$1,900 which the convention could save in rent plus the amount of money which would be paid by the Baptist Book Store and employees who would be renting space in the new property, that it would amount to approximately \$4,800 annually. He stated that in his opinion

every contributor to the Baptist children's home fund would be pleased to know that his dollar would be worth at least \$1.25 within five years.

Editor Supports Executive Secretary

All the while many individuals were writing both the executive secretary and Floyd Looney, editor of The California Southern Baptist, protesting the action of the board. The Central Valley Association and a few churches passed resolutions protesting the board's action, sent copies of them to the editor with the request that they be published. In every instance the editor refused to publish them.

In the February 14, 1946 edition of The California Southern Baptist Editor Looney said: "The convention's board of directors and its executive secretary are anxious to have an orphans' home in California. Most of the members of the board are pastors of churches which have contributed to the small fund that has been given for that purpose. Others are interested laymen who are anxious for such an institution. The record of our executive secretary is one of continuous and enthusiastic support of our orphanages in the states where he has labored.

"These men are anxious to hasten the day when a Southern Baptist children's home can be built and maintained in California. With this in mind they have invested part of the small but ever-growing bank balance which has been held in trust by the board. They have put the money to work for the children.

"Their action will not delay the establishment of an orphans' home but on the other hand it will greatly hasten it. It will both save and accumulate precious dollars for the care of homeless children. We make no claim of being an authority on the interpretation of the constitution. We are unable, however, to detect any violation of our constitution on the part of our board of directors. Article IX Section 1 of our constitution states: 'All funds paid into the treasury of the convention for any specified object shall be applied according to the designation of the donors.' It does not specify when they shall be applied. Technically they can not be applied at present as directed for there is no orphans' home where the funds may be applied.

"This being the case all monies received for that purpose automatically become a trust fund which must be held as such by the board of directors. The fact that a part of the money has been invested by the board does not mean that it is no longer a trust fund.

Neither does it mean that it is unsafe. It all adds up to one thing, good business, and good business pleases God.

"In conclusion may we add that it would seem reasonable that any action taken by our board of directors which will hasten the day when our orphan children can be cared for pleases the Lord, his churches and our board of directors, upon whose shoulders we have placed so much responsibility."

It should be stated, however, that Looney later changed his mind after spending hours in the Fresno County Law Library and after consulting numerous attorneys. He came to the conclusion that it would take a court test to determine whether the board had violated the law. When convinced of his error he never did embarrass the executive secretary by re-stating his position editorially, but it is known that on numerous occasions he pleaded with Dr. Crittendon to reverse his action and for the sake of harmony to make whatever arrangements were necessary to return the funds.

Board Reneges

For some time after the orphans' home fund was invested in the headquarters property the board of directors, including the officers of the convention, were inclined to pay no attention to the protests which poured in from individuals, churches, and associations. So great, however, was the objection to the transaction that when the board met in Fresno, April 3, 1946 with 13 members present, a unanimous vote prevailed which directed the executive committee of the board to sell or re-finance by any legitimate means the property purchased and return the orphans' home money to the bank.

The April 11, 1946 issue of The California Southern Baptist carried an article by Dr. Crittendon in which he made the following statement concerning the action of the board: "At the last meeting of the board (meaning the December meeting or the one held early in January) arrangements were made to purchase a headquarters building and to invest the orphans' home fund held in trust by the board of directors temporarily as a down payment. The board instructed the executive committee of the board to re-finance the indebtedness and pay off the note which the orphans' home fund holds against the property, or in view of the fact that the property can be sold at considerable profit to sell the building and grounds with a view of locating elsewhere. In the near future the note made in favor of the orphans' home fund, along with all the accrued interest to date will be repaid."

This satisfied the opposition and it appeared that the issue would soon be closed. Unfortunately, nothing was ever done by the execu-

tive committee to carry out the instructions of the board and no further reports were made through The California Southern Baptist and the issue soon revived, hotter than ever.

Missionaries Elected

In other action the board at its April 3 meeting elected Walter D. Thompson, C. L. Hammond, G. E. Armstrong, and Charles C. Bowen to serve as general missionaries. Thompson was at that time pastor of Savannah Avenue Baptist Church, St. Joseph, Missouri and was elected to serve in the area of Santa Cruz-San Jose. Hammond, a returned army chaplain, was elected to serve in the Bakersfield area, but did not accept. Armstrong was a member of the board of directors and was elected to serve in the Sacramento area. Bowen had for some time been the elected missionary of the Central Valley Association and by agreement with the association he was elected by the board of directors of the convention.

Employees Given Vacations

On motion of Thomas E. Blair the brothers agreed to give regular employees of the board a two weeks' paid vacation with the understanding that in addition to vacation time office secretaries would have the privilege of attending convention meetings at their own expense with their salaries being paid during the time they were attending conventions.

The board voted to ask the editor of The California Southern Baptist to have 5,000 additional copies printed and distributed at the forthcoming meeting of the Southern Baptist Convention in Miami, Florida.

J. B. Sims complained that the only furniture in the editor's office was a desk and chair and that the room was not equipped with shelves, tables, or filing cabinets. In response to his plea the purchase of necessary filing cabinets, typewriters, and other office equipment was authorized.

Assembly Committee Reports

The time for the summer assembly was drawing nigh and no arrangement had been made for a suitable meeting place. As previously stated, the hope of purchasing Asilomar had faded. Dr. Crittendon was much opposed to holding the assembly again at Camp Sierra where 500 or more were housed in accommodations built for less than half that number. Most of the members of the board shared

his feelings in the matter. Thomas E. Blair, who was chairman of the committee which had been appointed to search for an acceptable site to buy, rent, or lease, reported that no suitable site had been found and recommended that Dr. Crittendon be empowered to search for a place to hold the annual assembly.

In response to the request of the committee, the matter of the summer assembly was placed in the hands of Dr. Crittendon. In a few weeks he made arrangements to hold the assembly at Asilomar, but the announcement was made so late and the prices were so high that instead of an attendance of 500, about 300 came.

Assembly Loses Money

The executive secretary's request that the affairs of the assembly be returned to the board of directors proved to be a headache and a heartache. When the possibility of purchasing Asilomar fell through and it became evident that it was unwise to try to hold the assembly at Camp Sierra, there was no choice except to search for any site that could be secured. In desperation he turned to Asilomar knowing that the prices were almost prohibitive. It was a great disappointment to him when he expected 1,000 to attend and only 300 came. The result was that instead of the assembly making a profit of more than \$1,400 as it did the year before, it operated at a loss of \$1,708.61.

Criticism and Praise

The board of directors held its regular quarterly meeting at Asilomar July 27 on the last day of the assembly. News was getting around that the assembly had lost money. When the brothers got together the question was asked: "How do we stand financially?" The answer was: "We have lost money." Then someone wanted to know how much money had been lost and when told that the amount was in excess of \$1,700 there were comments made which both praised and criticized the executive secretary. Unfortunately there were visitors present who joined in the criticism. Dr. Crittendon explained to the brothers that he had done what he thought was right and had used his best judgment in an unusual emergency. Most of the brothers were satisfied with his explanation and showed every evidence of sympathetic understanding, but some were unkind in their remarks.

Recording Secretary Not Present

F. W. Carter never did like for the board to meet at the state assembly and therefore did not attend the meetings. He contended

that the board should abide by the constitution and by-laws and hold its regular meetings in Fresno. He missed the meeting held during the assembly the year before and until this day no minutes of that meeting are to be found. The same thing occurred at Asilomar. Someone took the minutes and never did turn them over to him, or at least they are not available. The account of the board published in The California Southern Baptist and the memory of those present constitutes the only available records of the meeting. In the meantime Carter and others were becoming unhappy about the fact that the executive committee had taken no action concerning the children's home fund. It became obvious that Crittendon's plan was to do nothing about it and wait until the annual meetings of the district associations at which time he would ask each association to vote to request the board to keep the funds invested. That is what he did. By so doing he forever alienated himself from the confidence of a few pastors and churches.

Since Carter was not present at the meeting of the board the minutes were not present and no reference was made in the board meeting concerning the orphans' home fund. The announcement that more than \$1,700 had been lost on the assembly claimed the attention of the brothers that day.

Looney Heads Evangelism

For months preceding the meeting of the board at Asilomar C. E. Matthews had been pressing Dr. Crittendon to establish a department of evangelism and to employ a secretary. Dr. Crittendon knew that the convention was not strong enough financially for that venture and was trying his best to find some courteous and graceful means to satisfy the brothers who were sympathetic with Matthews' plea. At the same time Simpson L. Tidwell, pastor of the church at Turlock, was doing everything in his power to get the department of evangelism established and himself elected secretary. Tidwell had friends on the board, but at the same time Dr. Crittendon knew that he was not the kind of man that should be in that position. His judgment proved to be true in a few years when Tidwell was sent to the penitentiary on a morals charge. To head off Tidwell's activity Dr. Crittendon requested the board to elect Floyd Looney, editor of The California Southern Baptist, chairman of the convention's evangelistic committee and to instruct him to inaugurate a program of evangelism in line with the Home Mission Board's program. The brothers agreed to it, but some of them were not pleased with the move.

The only other meeting of the board preceding the 1946 session of the convention was held in Oakland on the eve of the convention

meeting. No records of that meeting have been preserved. It is known, however, that the only significant action of the board was to approve its annual report to the convention. The report will be discussed in the next chapter.

Chapter Eight

THE SIXTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1946-1947

When President John O. Scott gave a light tap with his gavel calling to order the first session of the sixth annual meeting of the convention in Oakland, November 6, 1946, following a two-day session of the Brotherhood and W.M.U. conventions, California Southern Baptists were divided into two camps: those favorable to the leadership of Dr. A. F. Crittendon and those opposed to him and his leadership. The investment of the orphans' home fund in a headquarters building had become an issue of major proportions. While Crittendon's strategy was to carry his battle to the annual meetings of the associations, where in most cases he secured a vote of the messengers favoring the board's action, the plan was by no means unanimous. Many who had first strongly protested the action had lined up with the board of directors and the executive secretary. Others were more bitter than ever and determined to have a fight to the finish. John A. Farmer had been approached to determine his availability for executive secretary. There were those ready to nominate him and campaign for his election. Others had mentioned the possibility of drafting Hollis A. Burge, pastor of the First Southern Baptist Church, San Diego. Burge let it be known immediately that he would not let his name be placed in nomination in competition with Dr. Crittendon. Farmer entertained the idea with some degree of favor for awhile but soon advised his supporters to throw in the towel. Nevertheless the opposition continued and Dr. Crittendon's unanimous election was hopeless. It was in such an atmosphere that the first session of the convention got under way.

Washington-Oregon Churches Send Messengers

As soon as Leslie E. Sanders, pastor of Golden Gate Baptist Church, Oakland, and Earl B. Leonard, a representative from the office of Mayor Beach of Oakland, had given welcome addresses, the committee on credentials reported that 264 messengers had registered and that representatives from churches in Klamath Falls, Oregon, Springfield, Oregon, Sweet Home, Oregon, and Longview, Washington were present and desired to register their cooperation with California Southern Baptists. The credentials committee, however, pointed out that according to the constitution the purpose of the convention was to provide a medium through which the Southern Bap-

tist churches in California could cooperate in missionary activities. At this point Orvell Sanders moved to amend the constitution so as to strike out the word California and allow churches from border states to come in and work with the California convention.

It should be said that most of the churches from Oregon and Washington which desired to cooperate with California Southern Baptists had previously cooperated with the Inter-State Baptist Mission but had come to be sympathetic in their attitude toward Southern Baptists. This move was the beginning of Southern Baptist cooperation which ultimately resulted in the organization of the Southern Baptist work in Washington and Oregon.

The President Speaks

As soon as necessary committees on credentials, time, place, and preacher, and resolutions were appointed, Executive Secretary Crittendon came to the platform and introduced 35 or 40 new pastors and denominational workers, after which the convention heard with interest the annual president's message. President Scott realized that broken fellowship was evident in the convention and sought in his address to pick up the broken threads of discord and tie them together in a spirit of love and harmony.

Blair Preaches Annual Sermon

Only two reports were heard at the morning session, one on religious literature and The California Southern Baptist by Floyd Looney, and a report on the American Bible Society by Thomas T. Holloway, a representative of the Society from Dallas, Texas. After this all business was laid aside to hear the annual sermon which was preached by Thomas E. Blair, pastor, Highland Avenue Baptist Church, National City. Blair's subject was, "This Is Not Your Battle, But the Lord's."

Christian Education Stressed

The highlight of the afternoon session was a report on Christian education by Louis Hendricks and a report on Golden Gate Baptist Theological Seminary.

In Hendricks' report he gave a brief history of the activities of Southern Baptists in the field of Christian education in which he gave Oliver Hart, pastor of the First Baptist Church, Charleston, South Carolina, credit for starting the first Christian education institution in the South in 1751. He pointed out that Hart's work was carried on by his successor, Dr. Richard Furman for whom Furman Uni-

versity at Greenville, South Carolina was named. He went on to pay tribute to such leaders as Henry Malcombe, W. T. Brantley, Adiel Sherwood, and Jesse Mercer for whom Mercer University in Georgia was named. Hendricks praised the work of 27 Baptist colleges and universities, 21 junior colleges, and three Southern Baptist seminaries. He stressed the importance of providing ministerial education for Negroes and praised the work of the Home Mission Board for its ministry to Negro Baptists.

The report recommended enthusiastic support of Golden Gate Seminary and urged both pastors and laymen to give favorable consideration to plans to give further financial support to the seminary and to look with favor on the early establishment of a Southern Baptist university in California.

Southern Baptist Convention Memorialized

In reporting on Golden Gate Seminary O. Dean Johnson, chairman of the board of trustees, gave a brief historical account of the school's establishment and called attention to its growth and development since its doors were first opened for classes in Golden Gate Baptist Church September 4, 1944. He also called attention to the election of Dr. B. O. Herring to serve as its second president. He reminded the messengers to the convention that the seminary had, in addition to a president, vice-president, and field representative, seven scholarly faculty members who were offering classes ordinarily taught in Southern Baptist seminaries. In reporting on the enrolment he stated that 11 states were represented in the student body numbering 31 and that the students had come from eight colleges and universities.

The report also called attention to the meager financial income of the seminary and urged Southern Baptists to support the \$1,000 Club, sponsored by Floyd Looney, field representative. Special praise was given Executive Secretary Crittendon and the board of directors for the cooperation given the seminary in promoting Christian Education Day in June of 1946 during which time almost \$7,000 was given to the seminary.

The report featured the following resolution which was adopted by the convention: "Whereas many brethren at the Miami convention (meaning the meeting of the Southern Baptist Convention) proposed that we request Southwide acceptance of Golden Gate Baptist Theological Seminary, and whereas, many since that convention have voiced individual conviction that it should speedily be so recognized; therefore, be it resolved by The Southern Baptist General Convention

of California that the trustees of the said seminary are hereby requested to memorialize the Southern Baptist Convention in St. Louis in May, 1947, to appoint a committee of five to make a study of the proposal and to bring back recommendations to that convention in its meeting of May, 1947."

After the report on the seminary, Dr. W. L. Howse, a member of the faculty of Southwestern Seminary, addressed the convention on the ministry of our Southern Baptist seminaries.

Mrs. George R. Martin Speaks

Other features of the afternoon program included a report on the ministry of the Relief and Annuity Board by Dr. I. B. Hodges, founder and first president of Golden Gate Seminary, special music by Mrs. Myrtle Scarborough Smith, and the introduction of Mrs. A. F. Crittendon, the new state president of Woman's Missionary Union.

Mrs. W. C. Howell, executive secretary of Woman's Missionary Union, gave a brief report of the recent meeting of the W.M.U. convention and a report on the work of Woman's Missionary Union during the past year. Following the W.M.U. report the convention heard an address by Mrs. George R. Martin, president of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. Mrs. Martin, whose home is in Norfolk, Virginia, had come all the way across the nation to speak to California Southern Baptists.

\$105,000 Budget Adopted

At the Wednesday evening session the convention heard with interest the annual report of the board of directors which among other things recommended a total budget of \$105,000. Of the \$105,000 it was expected that \$9,000 would come from the Sunday School Board and \$25,000 from the Home Mission Board and that the balance would be raised by California Southern Baptists. It was agreed to give 25 per cent of all Cooperative Program funds to Convention-wide causes and to use the remaining 75 per cent for mission work in California. The report stated that \$56,821.30 had been given by the churches during the past year. The total gifts included \$24,964.14 for the Cooperative Program. During the same period enough was received from the Home Mission Board, the Sunday School Board, and from other sources to bring the total income of the convention to \$92,546.58.

Orphans' Home Fund Investment Approved

By an overwhelming vote the convention approved the board's recommendation that the children's home money remain invested in the headquarters property and that all money received for the orphans' home fund be invested in the property at five per cent interest. The report revealed that the orphans' home account contained \$6,096.34 including the amount which had been loaned to purchase headquarters property.

The convention also approved the action of the board in appointing a home-finding committee whose duty it was to search for homeless children and seek to bring them in contact with childless homes desiring to adopt children.

A majority of the messengers sustained the board in its contention that the provision of the constitution and by-laws had not been violated by the board when money held in trust by the board for the orphans' home had been invested in the headquarters property.

New Workers Added

The board's report contained the names of three general missionaries who had been added to the staff during the past year. They were Walter D. Thompson, former pastor, Savannah Avenue Baptist Church, St. Joseph, Missouri and now pastor of First Baptist Church, Concord; Charles C. Bowen, a native Arkansan, who had come to California to be missionary in the Central Valley Association, and G. E. Armstrong, who had been in California for years and who had tried to work with the Landmarks but returned to his first love, Southern Baptists.

Other new workers included Miss Wilma Stovall, who had been employed as office secretary in the Sunday school department and in the office of The California Southern Baptist, and Russell Ware, who had come from the pastorate of Emmanuel Baptist Church, Albuquerque, New Mexico to head the department of Training Union and Student work. Another new worker was Mrs. Robert L. Murphy, better known as Anderine Farmer, who had been employed by the First Baptist Church, Ponca City, Oklahoma, where Dr. Crittendon was pastor before accepting the executive secretaryship of California Southern Baptists. Mrs. Murphy was employed as office secretary in the W.M.U. and Training Union departments and did some field work in both departments. Dr. Crittendon made a strenuous effort to get her elected Training Union secretary, but could not secure the approval of the Sunday School Board nor the board of directors of the state convention.

Continued Progress Reported

The board reported continued growth and progress among the churches stating that one church with 67 members in 1945 reported 67 baptisms during the past year. It was pointed out that California Southern Baptists numbered more than 11,000 and that 133 churches were cooperating with the convention. It should be explained, however, that the records show that only 117 churches reported to the annual meetings of the associations. It is encouraging to note, however, that of the 117 cooperating churches 98 of them had messengers to the annual meeting of the state convention.

Dr. Clifton J. Allen Speaks

A final feature of the Wednesday evening session was a report on Sunday school work by John A. Farmer followed by an address by Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board.

In Farmer's report he stated that church membership had reached 11,251 and that during the past year 10 Sunday schools had qualified for standardization, and that the number of vacation Bible schools held during the past year was 18 more than the previous year.

Orphans' Home Report and Election of Officers

When the convention met on Thursday morning, which was the last day of the 1946 session, there were hardly enough messengers in Oakland's Municipal Auditorium to transact business. A few messengers scattered over the auditorium heard a report on radio work by Orvell Sanders and a report on the Cooperative Program by F. W. Carter and adopted both of them without comment.

A few more messengers came in to hear a report on home missions by L. S. Hill followed by an address by R. G. Van Royen of the Home Mission Board and a report on foreign missions by W. B. Huntsberry followed by an address by a foreign missionary, W. E. Craighead.

With these reports out of the way the time arrived to hear Ted C. Mouser report on the orphans' home. Here's where business picked up and there was every evidence that a Baptist meeting was in progress. By the time his report was read the "messengers" to the book store convention had deserted their post and were in the auditorium for the fight.

Even though the convention the night before had voted to keep the orphans' home fund invested in the headquarters property,

Mouser's report called for all orphans' home money which had been "borrowed, loaned, or spent" to be returned to the bank not later than the following December 31. The report went on to deliver a blistering attack on Secretary Crittendon and the board of directors for what he believed to be an attitude of apathy concerning the children's home.

Among other recommendations the report called for the immediate election of a field representative to be paid a salary of \$300 a month plus travel expenses and that the field representative be charged with the responsibility of raising money with which to build a children's home. Oddly enough, the report and all recommendations passed by a large majority. This meant that the action of the convention on the previous night had been reversed which brought a loud round of cheers from the opponents of the administration.

At this time it was announced that the time had arrived for miscellaneous business and the election of officers. John O. Scott and Hollis A. Burge were nominated for the presidency. Scott explained to the convention that he was not available for another term, after which the convention elected Hollis Burge by acclamation. Before other business was transacted a motion prevailed to adopt a proposed amendment read the day before which, if adopted, would permit the convention to seat messengers from other states.

The next move was to nominate R. F. Royal, a friend of the administration, and D. D. Tally, an avowed foe, for first vice-president. Royal was elected, after which Ted C. Mouser in good Baptist fashion made a motion that it be unanimous and it was so ordered. Clyde Jackson was elected second vice-president without opposition.

Carter Opposed

There was a growing dissatisfaction in the convention with the services of F. W. Carter, recording secretary. Some opposed him because he was an avowed opponent of Executive Secretary Crittendon and was from the beginning opposed to the action of the board with reference to the long controversial orphans' home question. Others opposed him for the reason that he did not attend half of the board meetings and consequently poor records were being kept. When the time came to elect a recording secretary Orvell Sanders, Louis Hendricks, H. B. Long, and F. W. Carter were nominated. The messengers voted by ballot and when the count was made Carter had

received a majority and was declared elected. H. B. Long was elected assistant recording secretary.

Dr. A. F. Crittendon was nominated for executive secretary-treasurer after which a motion prevailed to instruct the secretary to cast the unanimous ballot of the convention for Dr. Crittendon, but it was not unanimous. The only other officer elected was J. B. Sims who was the convention's first historical secretary. He had no opposition.

Orphans' Home Report Reconsidered

As soon as the officers were elected the convention approved a motion by Louis Hendricks that the orphans' home report be reconsidered. There was much opposition to reconsidering the report but the motion prevailed and a heated debate ensued. It was at this time that one of the most pronounced acts of denominational statesmanship was brought into play by Hollis Burge, who had just been elected president. He knew that the brothers were angry and would have to talk themselves together, so he deliberately gave the impression that he knew nothing of parliamentary law and was hopelessly confused. A master parliamentarian in his own right, he ditched every rule and announced that for the rest of the session they would use John's parliamentary law. He let anybody talk who wanted to and made no effort to control their remarks. The result was that the report was finally adopted without any recommendations. Clipping the recommendations from the report was a victory for the board of directors and the executive secretary, but it drove the wedge of dissension deeper and deeper and made more impossible any reconciliation between the two groups.

Major Issues Settled

This action settled all the major issues of the convention but it was necessary to hold a brief afternoon session to hear some reports which were on the agenda. Not many of the messengers remained for the afternoon session to hear a report on hospital work by S. H. Casey in which he urged the convention to give emphasis to building churches, increasing contributions to the Cooperative Program before getting into the hospital business. Less than 50 messengers heard the report and adopted it.

The only other business transacted at the final session of the convention was to adopt a report on temperance which lashed out at the liquor traffic and to hear reports from the nominating, time, place, and preacher, and resolutions committees. The time, place, and

preacher committee recommended that the next meeting be held in San Diego and that Clyde Jackson preach the annual sermon. The resolutions committee paid its respects to the Home Mission Board, the Sunday School Board, Executive Secretary Crittendon and his staff of workers, and at the same time praised Bay area Baptists and the city of Oakland for their courteous treatment of the messengers to the convention.

The resolutions committee recommended that a resolution offered by S. H. Casey requiring the executive secretary and the board of directors to make out a detailed budget and publish it preceding the convention did not receive favorable action and was referred to the committee on resolutions for further study with the request that it be presented to the next meeting of the convention.

The committee on nominations recommended that T. J. DuBose, D. P. Hathcock, D. A. Dalby, Dave Chamblin, Frank Nixon, and James W. Pippin be named on the board of directors for three-year terms and that J. Lawrence Brantley, A. H. Center, and W. B. Huntsberry be named for three-year terms on the board of trustees of Golden Gate Seminary, and that Edmond Walker replace H. H. Stagg on the board of trustees of the seminary.

This concludes the story of one of the stormy sessions of the convention during which strong differences of opinion were expressed by the brothers who shared widely divergent opinions.

ADVENTURES WITH THE BOARD OF DIRECTORS

The first meeting of the board of directors following the 1946 convention was held December 18, 1946 in Fresno with all members present except D. W. Chandler, who was in the hospital where he underwent throat surgery. Officers elected were: first vice-president, T. J. DuBose; second vice-president, D. W. Chandler; assistant recording secretary, H. B. Long, and historical secretary, J. B. Sims.

Committees Named

By this time the board had by common consent adopted the policy of dividing into committees to study and make recommendations on the various matters which came before it from time to time. The committee system started with the beginning of a Baptist state paper when a publication committee was authorized by the board. Later a state missions committee was set up and as years rolled by other committees were added. It should be noted, however, that previous to 1946 the committees had been elected by the board, but

following the 1946 convention the president, by request of the executive secretary, appointed the various committees previous to the first meeting of the board following the convention.

Previous to the meeting, committees had been appointed on hospital, assembly, The California Southern Baptist, homes for children, the Yoder property, Trust and Memorial Fund, missionary nomination and assignment, evangelism, constitution revision, and an advisory committee consisting of the president of the convention, Training Union, Sunday school, and W.M.U. secretaries.

Committees Report

Several of the committees reported to the board at its first meeting. Others continued their studies with the understanding that their reports would be made later. For instance the committee report on the Yoder property was made by Chairman L. S. Hill stating that the property was rented and that the Yoder Memorial Southern Baptist Church (since disbanded) was meeting in a local Woodman's hall, and rent was being paid on the hall by the convention. This arrangement was approved by the board.

T. J. DuBose, reporting for the assembly committee, recommended that the next assembly be held at Beulah Park near Santa Cruz and that Dr. Crittendon, President Burge, and himself be named on the program committee with instructions to confer with department heads in arranging the program.

A. T. Estes, chairman of the Trust and Memorial Fund, reported an additional \$25,000 which had recently been contributed by the Home Mission Board. His committee recommended that loans from the fund be limited to \$5,000 and that no interest be charged for a period of 90 days with the understanding that after three months two per cent interest would be charged for the next three months with two per cent added every ninety days until the interest rate reached a maximum of six per cent per annum. The committee also recommended that contracts be executed between the borrowing church and the convention with the pastor, deacons, trustees, and the church treasurer signing the note. The board approved the recommendations with the exception of the \$5,000 limit which was raised to \$6,000 in order to allow the First Southern Baptist Church in San Diego to borrow that amount. At the same time the board agreed for the fund to be administered by the executive committee of the board.

D. A. Dalby, reporting for the hospital committee, stated that a group of interested doctors in Los Angeles were anxious to have a meeting with Secretary Crittendon in the interest of establishing a

Southern Baptist hospital in the Los Angeles area. It was also reported that a government hospital in Richmond would soon be declared surplus and would be up for sale in the near future.

The committee on The California Southern Baptist recommended that the editor, who had been serving for half time while employed jointly by the state convention and Golden Gate Seminary, be employed for full time with the understanding that he give as much time to the general promotion of the whole program as his duties with the paper would permit. The state paper committee also recommended that no issue be published during the week of the Southern Baptist Convention meeting and that additional copies of the previous issue be sent to the meeting of the convention.

Salary Adjustments Made

When the Home Mission Board began its work in California three city superintendents of missions were employed at larger salaries than the amount paid missionaries who were employed by the board of directors but paid jointly by the Home Mission Board and the state convention. Earlier in the year the Home Mission Board had decided that the city mission program, used in older and more established Southern Baptist states, was not practical in California and asked that the California brethren take over the responsibility of electing all missionaries, in counsel, of course, with the Home Mission Board. This arrangement constituted an immediate problem with reference to salaries, for there were missionaries receiving salaries all the way from \$200 to \$300 per month who were doing exactly the same type of work. Therefore, an effort was made to equalize the salaries by granting raises to all missionaries receiving less than \$300 per month. Nevertheless, the salary scales still ranged from \$250 to \$300 per month with all new missionaries receiving \$250 per month for the first year. The Home Mission Board continued to object to equalizing salaries and it was not until 1953 that the board, without conference with the Home Mission Board, equalized the salaries of all missionaries.

At the same time that missionaries' salaries were raised the executive secretary's salary was raised \$600 a year and the W.M.U. executive secretary received a \$300 increase in her annual salary. The year before the budget provided for \$3,000 each for the annual salaries of the Training Union and Sunday school secretaries, but \$300 was shaved off the Training Union secretary's salary in order to pay his moving expenses to California. When Dr. Crittendon recommended that his salary be increased to \$3,000 annually and that the salary

of the Sunday school secretary be raised to \$3,300 the board unanimously voted to pay both men the same salary. The editor of The California Southern Baptist, who had received a salary of \$300 a month during the past year with half of it being paid by the convention and the other half paid by Golden Gate Seminary, was employed by the convention on a full time basis with no change in salary. The salaries of all office secretaries and the salary of the young people's secretary was set at \$150 per month with the exception of Margaret Montgomery, who was serving as bookkeeper and secretary to Dr. Crittendon. Her salary was set at \$175 per month.

It is significant to note that in those days the missionaries were paid considerably higher salaries than the department heads. Today they are paid much lower salaries than department heads.

Farmer Not Re-elected

For several months there had been a growing tension between John A. Farmer and the executive secretary, which for the most part, grew out of the executive secretary's unwillingness to allow Farmer to direct the spending of the budget which the board of directors had allocated to his department. Farmer operated on the assumption that he was head of the department and was therefore capable of making his own decisions. Crittendon took the position that he was executive secretary and should therefore pass on all expenditures. The members of the board were sympathetic with Farmer's views, but it became evident as time rolled on that the two could never be reconciled in their views and some of Farmer's best friends were free to express the opinion that it would be best for him to seek work elsewhere. In the meantime there had been talk of his being nominated for executive secretary at the recent meeting of the state convention. All of this contributed to the growing tensions. A few weeks before the board meeting Farmer was elected Brotherhood secretary by the Baptists in South Carolina. He did not want to accept the position for his heart was in California. Consequently he did not accept the South Carolina position until after the meeting of the board of directors of the California convention.

When the matter of Farmer's re-election came before the board there was a decided difference of opinion among the brothers. His friends were strong in their defense of him. His foes were equally strong in their objection. The result was that when he was nominated for re-election five members of the board voted for him and six against him. Some of the members had gone home before the vote

was taken. His ouster proved to be one of the most divisive issues ever injected into the life of the convention. For one thing it set another group against the leadership of Dr. Crittendon.

W.M.U. Budget Shaved

The board applied the economy knife to the W.M.U. suggested budget by deleting an item of \$200 which had been set up for the payment of expenses of Mrs. A. F. Crittendon, state W.M.U. president, to a meeting of W.M.U. state presidents and executive secretaries in Birmingham, Alabama. This action was taken at the request of Dr. Crittendon. At the same time the board expressed a more generous spirit by providing for the salaries of two office secretaries to handle the work in the Sunday school and Training Union departments and in the office of The California Southern Baptist. Dr. Crittendon insisted that one secretary could handle the work in the Sunday school and Training Union departments and that The California Southern Baptist could share a secretary with the W.M.U. department. Over Dr. Crittendon's protest the board voted for The California Southern Baptist to have a half time secretary until the circulation reached 4,000 at which time the editor would be permitted to employ a full time secretary.

Property Improvements Authorized

The property which had been purchased on M Street for a headquarters building had at long last been vacated. Even though the convention had owned it for 18 months, all of which time the investment of the children's home fund had been a major issue, the Office of Price Administration had refused to evict the tenants and therefore Southern Baptists had not realized the \$4,800 annual income on the property which had been anticipated. At the same time there was some question as to whether the proper signatures were on the contract under which the property was purchased, since F. W. Carter, recording secretary, was not present when the transaction was made and did not sign the papers as recording secretary. Instead, Dr. Crittendon had taken the position that he was the executive officer of the board and therefore signed them himself. Carter, whose opposition to the transaction was well known, was present at the meeting at which time he said: "The convention has spoken, the board has voted, and it is my duty to sign the papers even though I am opposed to the transaction." At this point the board voted to authorize the necessary repairs on the building as soon as proper papers were signed.

Budget Issue Revived

For some time there had been a growing sentiment in favor of the board's preparing a detailed budget previous to each annual meeting of the convention with the understanding that it would be submitted to the convention for adoption. Proponents of the idea cited that several other states were following that procedure. At the recent meeting of the convention S. H. Casey offered a resolution calling upon the board of directors to prepare and submit its operating budget to the convention in session. Knowing there were objections to the proposal, J. B. Sims, chairman of the committee on resolutions, succeeded in getting his committee to recommend that the resolution not receive favorable action by the convention. Dr. Crittendon repeatedly expressed his belief that the best interests of the convention could be served by the board of directors sitting down and working out a budget rather than risking the judgment of the messengers to the convention.

Notwithstanding the action of the convention and Dr. Crittendon's expressed disapproval of the proposal, George L. Seay made a motion that a committee be appointed to work out next year's budget in advance of the convention. After much discussion and a heated exchange of views between Crittendon and Seay, the matter was tabled on motion of D. A. Dalby.

Alliance Expense Proposed

On motion of F. W. Carter, the president was authorized to appoint a committee to communicate with the various churches in an effort to secure voluntary contributions to pay the expense of Dr. A. F. Crittendon to the meeting of the Baptist World Alliance scheduled to meet in Copenhagen, Denmark.

The only other business transacted at the meeting was a vote to instruct the executive committee to begin a search for a successor to John A. Farmer.

Dr. J. W. Bailey Speaks

Dr. J. W. Bailey, Negro evangelist, was present at the meeting and waited all day for an opportunity to make his usual plea for help in his ministry to the Colored race. The record of the meeting says that he made a long speech urging the board to request every church to contribute at least one dollar per month for his support. The board took no official action on the matter but by unanimous consent agreed to a suggestion that Floyd Looney, editor of The California Southern Baptist, announce through the paper that churches desiring

to contribute to Dr. Bailey's ministry could send their contributions to Dr. Crittendon who in turn would send them to Dr. Bailey.

Evans Elected

Subsequent to the meeting of the board in December, the executive committee began an immediate search for a Sunday school and Brotherhood secretary and by March 1 Ellis B. Evans, associate secretary of the Sunday school department of the Alabama Baptist Convention, had been nominated and elected by polling the board by mail. Evans was on the field in time to have charge of a Sunday school convention held in Bakersfield April 3-4 at which time William P. Phillips, Herman King, Miss Mary Alice Biby, Miss Willie Merle O'Neal, Mrs. Lillian Rice and Mrs. Will S. McGraw represented the Baptist Sunday School Board.

In the meantime Dr. Crittendon announced that Lonnie Lassiter and E. S. Brock had declined to accept positions as general missionaries.

Hospital Drive Approved

Metropolitan newspapers in Los Angeles carried glittering headlines announcing plans of Southern Baptists to launch a \$1,500,000 hospital campaign following a meeting of the board of directors in Fresno, April 2. At this time the board voted favorably on a report of the hospital committee, D. A. Dalby, chairman, which among other things stated that public spirited businessmen, interested doctors, and generous philanthropists in the Los Angeles area were ready to provide most of the necessary cash for a hospital providing Southern Baptists would agree to build it and operate it. The report went on to state that much money would be given by persons other than Baptists, but the hospital would be owned, operated, and controlled by Southern Baptists.

Upon further investigation it was learned that Southern Baptists would have to furnish most of the money.

Seminary Property Purchase Sanctioned

Without doubt one of the most important actions of the board at the April 2, 1947 meeting was a unanimous vote to authorize the board of trustees of Golden Gate Seminary to proceed with the purchase of property located at Grove and Addison streets in Berkeley. The property in question was at that time owned by Calvary Baptist Church. The purchase was consummated and the site has been the home of the seminary for more than six years.

Crittendon-Looney Tensions Evident

When the April 2 meeting was held the convention offices had been moved from the Holland Building, which is now the Anglo-California National Bank Building in Fresno, to the new headquarters property located on M and Calaveras streets. The property consisted of two large dwelling houses, one of which had been converted into apartments and the other into an office building. In the meantime it developed that the Baptist Book Store was not going to move into a large room in the office building; therefore, Dr. Crittendon decided to use it for his office. Without conference with the board or the property committee he decided to put the editor in a small room and give him a smaller cellar, which had been dug for a furnace, with the understanding that it would be fixed up for his secretary and a mailing room.

Dr. Crittendon instructed the telephone company to wire the cellar for a telephone. Looney discovered the procedure and informed him that he was wasting his wire because he wasn't going into the cellar, nor would he send his secretary to that hole in the ground. Dr. Crittendon stuck by his decision and Looney occupied the one small office with all of the machinery of The California Southern Baptist together with all desks, including his and that of his secretary. When the property committee met the brothers advised Dr. Crittendon to swap offices with the editor. He did and all was well.

There had been evidence of tension between the editor and the executive secretary for some time over the question of office help. Looney contended that the paper had increased in circulation to the point that no secretary could do all the work and be employed only half time. Crittendon, who had wanted to edit the paper himself to save expenses, contended that it could be done. When the matter came before the board the brothers sustained Looney and authorized him to employ a full time secretary immediately.

New Missionaries Named

There was a sharp exchange of words between President Burge and Executive Secretary Crittendon over the report of the missions committee which recommended the election of John O. Scott and Floyd E. Pittman as general missionaries. Pittman, who had been recommended by Burge, was not received by Crittendon with any degree of enthusiasm. It seems that Crittendon had written certain brothers back in Oklahoma and their replies did not convince him that Pittman was good missionary timber. Burge, in a rather fiery

tone, told Crittendon that he was tired of taking orders from the boys back in Oklahoma, that he considered his recommendations concerning men he knew as good as Andrew Potter's, Paul Haskins', or anyone's else. The result was the brothers unanimously elected Pittman. It should be stated that, much to his credit, Dr. Crittendon came to love and appreciate Floyd Pittman as much as any missionary on the field. Again and again he praised him publicly and through the printed page.

Assembly Plans Made

The board approved a recommendation of the assembly committee which designated D. A. Dalby as head of the discipline committee, and delegated to T. J. DuBose, chairman of the assembly committee, the authority to set up whatever committees were necessary in connection with the assembly program. Dr. Crittendon announced that he was corresponding with Dr. J. O. Williams of the Baptist Sunday School Board in an effort to secure him as assembly speaker.

More Yoder Property Trouble

The property committee reported that a family by the name of Vetcher, who had been employed to take care of Mrs. Yoder during her lifetime, had continued to live in the property and had refused to allow Southern Baptists the use of it. It was pointed out that Mrs. Yoder had deeded the property to The Southern Baptist General Convention of California to be used for a church in Lindsay. The report went on to state that a Baptist church had been organized and that services were first held in a chicken house in the back yard, but later moved to the Woodman's hall up town because Mr. Vetcher would come out in the back yard and swear during church services.

The committee recommended that Dr. Crittendon be authorized to take necessary legal action against the Vetchers to evict them from the property and that the church be given the use of the dwelling house for a place of worship and a home for the pastor.

Car Purchase Proposed

At a previous meeting of the board it was agreed to appoint a committee to solicit funds to pay the expenses of Dr. A. F. Crittendon to the meeting of the Baptist World Alliance. The committee reported that no response had been given. A brief discussion followed during which Dr. Crittendon explained that he could not attend the Baptist World Alliance and would appreciate the brothers making an appeal for funds to purchase a car to be owned by the convention and used

by him in connection with his work. The request pleased the brothers and it was so ordered.

Russell Ware Resigns

The board with much regret heard an announcement that Russell Ware, state Training Union and BSU secretary, had resigned in order to continue his studies at Southwestern Seminary. It was pointed out that the convention by pretense paid his moving expenses when he came to California but in reality just gave him a \$300 advance on his salary. Therefore, the brothers voted to pay him an extra month's salary to compensate in some measure for the small salary he had received for his work.

The executive committee was authorized to use its best judgment with reference to underwriting a \$500 annuity which some lady wanted to make available to the First Baptist Church in Lemon Grove. It seems that the lady desired to give the church \$500 with the understanding that she receive seven per cent interest on it as long as she lived, but wanted the convention to guarantee the payment of the interest.

Warren Cappell Elected Training Union and BSU Secretary

When the board met the next time it was at Beulah Park August 19 during the state assembly. One of the important steps taken that day was the election of Warren Cappell as Training Union and BSU secretary. In presenting his name Dr. Crittendon explained that he was associated with the Baptist convention in Florida and was highly recommended by Florida Baptist leaders and Dr. Lambdin of the Sunday School Board.

Cappell never did accept the offer, but did make an appointment with Dr. Crittendon to meet him in Brookhaven, Mississippi to discuss the matter. There was a misunderstanding somehow concerning the time of Cappell's arrival and he came in on the bus that Dr. Crittendon left on and the conference was not held. Cappell made the trip all the way from Florida to Brookhaven at his own expense and never was reimbursed.

Dr. Crittendon explained to the board that the work of the department was being handled by Mrs. Robert L. Murphy with the assistance of Miss Lois Williams.

Roy Guy Cockrell Sanctioned

Roy Guy Cockrell was present at the meeting and announced that he was opening up Southern Baptist work in Reno, Nevada. Clyde

J. Foster, who was serving as missionary in the San Diego area, appealed to the board to give Cockrell a letter of recommendation at which point Floyd Looney raised the question as to whether Cockrell was in Reno to open up a wedding chapel or to establish a Southern Baptist church. Both Cockrell and Foster assured the board that his only interest was in establishing a Southern Baptist church. The board therefore authorized Dr. Crittendon to write Cockrell a letter of recommendation.

Unfortunately this proved to be an embarrassing step for both Foster and the board for within a short time it was learned that Cockrell was trying to get a marriage business established in Reno and that his understanding of Southern Baptist work was in every way limited, and what was worse, he soon ran into trouble with the OPA and was released on the ground that he would leave town. Cockrell, whose marital relationship was in question at that time, has since accumulated at least two other wives to his account.

New Missionaries Named

The missions committee recommended to the board that R. W. Lackey be elected general missionary to serve in the area of Kern County at a salary of \$275 per month and that Missionary B. N. Lummus be assigned to the territory of Fresno County and the area previously served by C. C. Bowen who had resigned. The committee also recommended the election of Elmer Dunham to succeed G. E. Armstrong in the Sacramento area. (Armstrong had died of a heart attack the month before.)

The committee recommended that all missionaries' salaries be increased to \$275 a month and that Milton E. Cunningham, who had previously served as missionary in Phoenix, Arizona, but who at the request of the Home Mission Board was elected by the board of directors of the California convention to serve in the Los Angeles area, be paid \$275 per month. The general policy was to pay new missionaries \$250 a month. Cunningham was present at the meeting and requested that his salary be \$300 per month since he had received that amount in Arizona and was only transferring to California. There was a heated discussion on the matter but the brothers finally agreed to pay him \$300 per month. The matter of Cunningham's election brought a resolution of protest from the Los Angeles Association with the request that it be published in *The California Southern Baptist*. The protest in substance criticized the board for what was called "mail order" elections and the assignment of a missionary to the Los Angeles area without conference with the associa-

tion. Editor Looney refused to publish the resolution of protest on the ground that one Baptist body should not interfere with the actions of another. He followed the same procedure with reference to protests that came from individuals and groups who were dissatisfied with the board's action with reference to the children's home fund.

Vinson Estate Accepted

Executive Secretary Crittendon announced that R. E. Vinson and his wife living at Madera had willed to the convention their real property and had given a bill of sale for all personal property including cash and bank accounts wherever located and that they had agreed to loan the convention \$2,000 with the understanding that they would receive five per cent interest on it and would have the right to recall it at any time during their lifetime. The board granted Dr. Crittendon authority to sign the promisory notes for the cash and acknowledge with gratitude the gift by the Vinsons.

More Crittendon-Looney Tension

The California Southern Baptist committee announced that Margaret L. Montgomery, who had served as secretary to the editor years before but who later transferred to the office of the executive secretary-treasurer where she received a salary of \$175 per month as office secretary and bookkeeper, had been transferred to the office of assistant to the editor of The California Southern Baptist at the same salary. The report went on to state that Miss Montgomery desired to terminate her services with the paper in order to attend Southwestern Baptist Theological Seminary and that Miss Martha Anne Freeman had been nominated by the editor as her successor.

The committee recommended that Miss Freeman be elected on the same salary paid Miss Montgomery. Dr. Crittendon strongly objected to the salary on the ground that it was \$25 per month more than the amount paid office secretaries. Looney contended that no acceptable help could be secured for any less and that the position required more work and skill than that required in other offices. The brothers sustained Looney's position and she was elected and given \$50 moving expense.

Sympathy Extended

In addition to the announcement of the death of Missionary G. E. Armstrong it was announced that Mrs. W. E. James, wife of the pastor of the Downtown Baptist Church, Los Angeles, had died and that Pastor and Mrs. Clyde Jackson of Emmanuel Baptist Church,

Dos Palos, had lost their baby. The members of the board voted to extend their heartfelt sympathy to the bereaved.

In final action it was voted to allow Executive Secretary Crittendon to borrow sufficient money to meet payrolls in the event there should be a deficit.

Fellowship Improves

When the board met in San Diego on the eve of the 1947 convention which convened in the First Presbyterian Church November 9-11 there was evidence of restored fellowship. R. W. Lackey had been elected general missionary and had led most of the churches in the San Joaquin Valley back into cooperation. Some of them had not been giving money to the convention program after the disagreement over the investment of the children's home fund. Friends who were sympathetic with Lackey and who had long desired to see him have a place in the denomination's life praised the action of Dr. Crittendon and the board of directors. Floyd Looney, chairman of the convention's committee on evangelism, and Simpson L. Tidwell, the California representative on the Southern Baptist Convention's evangelism committee, were proceeding with plans for the state's first evangelistic conference. The Home Mission Board had provided the salary of George J. Burnett, a deacon from the Bellevue Baptist Church, Memphis, Tennessee, and he had been employed to promote stewardship and missions in the churches. Ellis B. Evans, state Sunday school and Brotherhood secretary, had won a place for himself in the hearts of the people and there was less lamenting over the loss of John A. Farmer. There were slight rumblings of dissatisfaction over the action of Dr. Crittendon, who in conference with two members of the executive committee, had designated Mrs. Robert L. Murphy as acting Training Union secretary. There were others who praised the action and desired that she be employed as head of the department of Training Union and Student work.

Annual Report Approved

The chief purpose of the meeting was to hear and approve the annual report of the board to the convention. No discussion of the report will be made at this time but it will be discussed in the next chapter which deals with the meeting of the convention.

Dr. Crittendon announced that Warren Cappell had declined an offer to head the department of Training Union and Student work and that Elmer Dunham had declined to accept an offer to become missionary in the Sacramento area.

Bailey Collection Refused

For most of the years since the convention had been organized Dr. J. W. Bailey, Negro evangelist, had been present and at his request had been given the privilege of taking a collection. While many of the messengers were friendly toward the ministry of Dr. Bailey and were always happy to make contributions to his work, there was a growing dissatisfaction concerning his insistence that he be allowed to take collections every time Southern Baptists had a meeting.

At the convention meeting the year before he was present but for the first time was not given the privilege of taking a collection. He therefore came to the pre-convention board meeting in San Diego and charged that he had been discriminated against. The board took the position that he was not being discriminated against since there were other nationalities and minority groups represented in the convention and they were not allowed to take collections for their work.

Dr. Bailey remarked: "Well, brethren, if you won't let me take a collection will you let me give something?" at which time he took a dollar out of his pocket and handed it to Dr. Crittendon and said: "This is for state missions."

Chapter Nine

THE SEVENTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS

1947-1948

California Southern Baptists were in for a surprise when they assembled for the first session of the 1947 meeting in San Diego for most of the messengers who attended the last meeting got the impression that President Hollis A. Burge didn't know a thing in the world about parliamentary law. Some of the brothers were very concerned about it for it was considered the courteous thing to elect a man for a second term. They remembered that as soon as Burge was elected the year before it became his responsibility to preside over a stormy session, during which time he paid no attention to parliamentary procedure but allowed the brothers a chance to talk themselves together. There were a few oldtimers who knew that Burge was a master parliamentarian, but most of the messengers didn't know it and were approaching the San Diego convention with fear and trembling.

Much Business in a Short Time

To the surprise of many, when Burge sounded the gavel at 9:00 o'clock in the morning business got under way and never let up during a full three-hour session which featured congregational singing, a devotional, an address by a representative of the mayor's office, a response to his remarks, a report from the credentials committee informing the convention that 284 messengers had registered, the adoption of the suggested order of business and the appointment of committees, all of which took place before the first hour of the time was used up.

New Workers Introduced

Executive Secretary Crittendon introduced many new preachers, missionaries, and other workers including Silas B. Cooper, L. A. Watson, R. E. Milam, T. M. Gillham, Marjorie Stephens, Edward N. Garrett, W. M. Averett, E. W. Moon, Dale Hufft, James E. Carroll, John S. Ashcraft, Burnett Whitaker, Walter L. Phillips, C. L. Randall, Doyle E. Hughes, Floyd E. Pittman, Russell T. Trammell, George J. Burnett, Sam N. Jones, Norman Fromm, and many more.

Distinguished visitors present who were introduced included Dr. Courts Redford, Dr. John Buchanan, Dr. A. E. Prince, Mrs. J. M. Dawson, and Dr. E. Leslie Carleson.

Officers Elected

By this time the hour had arrived for the president's message and the election of officers. By the time Burge had finished his remarks no one had any doubt concerning his ability to preside over the sessions of the convention. So unanimous was the sentiment in his favor that when given an opportunity for nominations no less than six men stood up, every one of them desiring to nominate Burge. Since only one could speak at a time the floor was yielded to Silas B. Cooper, who in two sentences nominated Burge. In less than half a minute he was elected by acclamation.

The election of the first vice-president was settled much the same way after Edmond Walker nominated Dr. S. G. Posey, who was elected by acclamation.

Electing the second vice-president was not so simple. The messengers had to choose between F. W. Carter, T. J. DuBose, Silas B. Cooper, and Clyde Jackson. They chose Jackson.

F. W. Carter, recording secretary, was absent due to the death of his brother. H. B. Long was nominated to succeed him and was elected by acclamation. J. B. Sims was re-elected historical secretary without opposition.

Crittendon Cheered

When Dr. A. F. Crittendon was nominated for re-election as executive secretary a motion was made to elect him by acclamation. The motion passed with only slight opposition after which Dr. Crittendon was escorted to the platform in the midst of loud cheers from his supporters.

Constitution Amended

A constitution revision committee, appointed by the president upon instruction of the convention a year ago, had been the subject of considerable controversy. There were those who desired several changes in the constitution, including one which would have abolished the office of executive secretary as a convention officer and put his election in the hands of the board of directors. Dr. Crittendon was opposed to this move and was supported by a majority of the members of the committee, of which O. T. Wheeler was chairman. Other members of the committee including R. F. Royal, T. J. DuBose, H. B. Long, E. D. Giddens, S. H. Casey, and Clyde L. Jackson were divided on the question.

The result was that only minor changes were recommended by the committee and there was little trouble getting them adopted. They included an amendment to increase the number of board members

from 15 to 21 and to forbid any person holding membership on the board who was employed by the convention. The only other change was to provide that the constitution could be amended by a two-thirds vote of the members present at any regular annual meeting providing the proposed amendment be submitted in writing and read before the body at the first session and the vote taken at the last session.

Camera Purchase Authorized

The only report heard by the convention preceding the annual sermon was one on The California Southern Baptist read by D. A. Dalby in which the committee recommended that as long as possible The California Southern Baptist be published on a good grade of paper and that churches be urged to put the paper in the budget.

The committee also recommended that the convention urge the board of directors to purchase a newsman's camera of suitable make for the state paper, stating that it would allow the editor to make pictures and record the growth and progress of California Southern Baptists through the years.

The annual sermon was preached by Clyde Jackson, using as his text II Corinthians 5:13.

Dr. Roland Q. Leavell Speaks

An interesting feature of the afternoon session was a speech by Dr. Roland Q. Leavell, president, New Orleans Baptist Theological Seminary, who was the representative of all the seminaries at the convention. He spoke following a report on Christian education by Will Edd Langford and a report on Golden Gate Baptist Theological Seminary by Dr. B. O. Herring.

In reporting on the seminary Dr. Herring stated that 58 students were enrolled and that the school had a staff of faculty and administrative personnel numbering 10. He made reference to the death of two trustees, C. B. Maxwell and G. E. Armstrong. He reported that he became president of the school June 1, 1946 when there was \$92.52 in the bank and during the first year the school received a total of \$14,759.01. Most of the money came from California Southern Baptist churches by special designations and the Christian Education Day Offering. At that time the seminary was not in the denomination's budget. The convention had adopted the child but had refused to support it.

Convention Hears Buchanan

One of the most welcome visitors to the convention was Dr. John H. Buchanan, pastor of the Southside Baptist Church, Birmingham,

Alabama and a member of the Southern Baptist Convention's Executive Committee who was the committee's official representative at the convention. California Southern Baptists were especially interested in Dr. Buchanan's visit to the state because he was chairman of a Southern Baptist Convention committee on theological education which had been appointed to study the whole field of theological education and to give special attention to a memorial from California Southern Baptists that Golden Gate Seminary be accepted as a Southern Baptist institution. Dr. Buchanan's message followed a report on the Cooperative Program which was presented by a committee headed by E. Hardy Childress. The committee on the Cooperative Program recommended that churches be urged to give a minimum of ten per cent of all gifts through the Cooperative Program and that tithing be stressed as the Bible method of church finance. The committee went on to stress the importance of special offerings, but urged denominational leaders to schedule them in such way as to help and not hinder the Cooperative Program.

Dr. Carleson Sings

The 1947 meeting of the convention was the first one to give special emphasis to church music. Preceding the meeting Floyd Looney met with the program planning committee and requested that a committee be appointed to bring a report on church music. The committee complied with the request and Mrs. Will Edd Langford, Mrs. E. Hardy Childress, and Thomas B. Lane were asked to bring the report.

Among other things the committee urged churches to be careful to select hymnals containing songs and hymns that are doctrinally sound.

The music at the convention for the most part was under the direction of Thomas B. Lane who arranged for special numbers from time to time. Among persons on the program to bring special music was Mrs. E. Hardy Childress, who when the time came for her to sing requested that she be allowed to ask Dr. E. Leslie Carleson, head of the department of Old Testament at Southwestern Seminary, to sing in her stead. Dr. Carleson sang "Wonderful, Wonderful Jesus" after which Clyde Jackson, a former student of Carleson's who was presiding, said: "Dr. Carleson, I didn't know you could sing like that. I certainly didn't know it when I was in your Hebrew class."

Feminine Oratory

So far the convention had been a man's show with the sisters limiting their participation to singing, voting, and applauding, but

the tide turned when Mrs. W. C. Howell read the W.M.U. report and introduced Mrs. J. M. Dawson of Washington, D. C. Mrs. Dawson, wife of the executive director of the Baptist Joint Committee on Public Affairs, was the official representative of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. She held the attention of the messengers at a late afternoon session for 30 minutes during which time she magnified the place of women in the Kingdom.

A Long Evening Session

One of the longest sessions on record was held on Thursday evening, November 10, after a rather long and strenuous day's program. The evening session began with special music furnished by the choir of First Southern Baptist Church under the direction of Claude F. Shoush after which Dr. G. Dallas Faulkner reported on the work of the American Bible Society in which he recommended that each church be asked to take an offering for the society and it be scheduled as a part of the convention's program.

Board of Directors Report

By this time the First Presbyterian Church, in which the sessions were held, was almost filled with messengers and visitors to hear Dr. Crittendon's annual report of the board of directors.

There was a round of cheer when Dr. Crittendon announced that a total of \$175,034.47 had been received in his office during the past year. It is no wonder that he faced no opposition when he, in behalf of the board, recommended an operating budget of \$175,000 for the next year with a total income goal of \$212,000.

While the recommended budget was based on a \$90,000 Cooperative Program goal, an objective of \$115,000 was recommended and approved by the convention. Other items in the anticipated income included \$30,000 from the Home Mission Board, \$10,000 from the Sunday School Board, and \$45,000 from other special items including income from The California Southern Baptist.

The convention enthusiastically approved a recommendation of the board that 25 per cent of distributable Cooperative Program funds be channeled through the Executive Committee of the Southern Baptist Convention for world missions and that 75 per cent be retained for mission work in California and that 20 per cent of the state's portion of Cooperative Program funds be allocated to Golden Gate Seminary. This was the first time any recommendation had been made to give money to the seminary except that which came from special

offerings. Dr. Crittendon had opposed putting the seminary in the convention's budget on the ground that it had been offered to the Southern Baptist Convention and it would probably delay its acceptance if California Southern Baptists included it in the Cooperative Program. He contended that theological education was a Southern Baptist Convention responsibility.

Ever since the seminary's acceptance by the convention there had been strong differences of opinion between Executive Secretary Crittendon and Floyd Looney, editor of *The California Southern Baptist* and field representative of the seminary, as to whether the seminary should be included in the Cooperative Program budget. Crittendon had openly opposed the convention taking over the seminary. Looney had spoken favorably of the seminary in his editorial columns but had never advocated the convention taking it over, but when once it was done he contended that it was wrong to adopt a child and make no provision for its support. Looney, contrary to every standard of ethics and good taste, continually ran head-strong against the expressed wishes of the executive secretary and in issue after issue urged the convention to put the seminary in the Cooperative Program. Dr. Crittendon never did challenge him through the pages of the paper except to continually emphasize the importance of missions. When the matter finally came to a head in the board meeting Dr. B. O. Herring, president of the seminary, insisted that 25 per cent of Cooperative Program funds be given to the seminary. Dr. Crittendon urged that the percentage be limited to 15 per cent. At this point Looney and Crittendon were in wholesome agreement on one thing, and that was that Dr. Herring was asking for more than was practical at that time. The brothers settled the issue by recommending 20 per cent and the messengers to the convention sanctioned it.

Resignations and Newcomers

Executive Secretary Crittendon, reporting for the board, announced the resignation of seven workers, the death of one, and the employment of nine new ones. Resignations included John A. Farmer, Russell Ware, Wilma Stovall, Margaret Montgomery, C. A. Butler, and C. C. Bowen. Missionary G. E. Armstrong had died during the year.

Dr. Crittendon was a man who often had heated arguments with employees but he never had anything uncomplimentary to say about them upon their departure. Through the years many of them terminated their services because they did not find it possible to get along with him, but he always had a kind word to say about them when

he announced their departure. For instance, in his report he said: "Mr. John A. Farmer, who has served so faithfully and fruitfully in the Sunday school and Training Union departments for several years and as missionary in charge of the Sunday school and Brotherhood department for the past year, was elected as secretary of the Brotherhood department of the state convention of the Baptist denomination in South Carolina. His acceptance of this deserved promotion left a vacancy in the secretarship of our Sunday school and Brotherhood department." A search of the records of his five and a half years with the convention indicate that the more serious the disagreement the more generous his praise upon a fellow's departure.

New workers employed during the past year included Ellis B. Evans, secretary of the Sunday school and Brotherhood departments, Mrs. Ellis B. Evans, bookkeeper and secretary to the executive secretary, Marjorie Stephens, young people's secretary, Martha Anne Freeman, assistant to the editor of The California Southern Baptist, John O. Scott, Floyd E. Pittman, Milton E. Cunningham, and H. A. Zimmerman, general missionaries, and George J. Burnett, stewardship and church finance.

He announced that Mrs. Robert L. Murphy had been serving as acting Training Union secretary since the resignation of Russell Ware.

Property Value Inflated

The financial report to the convention, prepared by George J. Burnett, showed that the convention owned property valued at \$74,868.91 against which there was an indebtedness of \$20,100. This estimated value was far in excess of the real value of the property. For instance, he inventoried the headquarters property, equipment, and furnishings at \$45,000. This was twice what it was worth and approximately twice what it brought when it was sold. The Vinson estate was inventoried at \$12,000 and that was at least \$4,000 too much. The Yoder property was valued at \$10,000 which was more than twice its worth. Burnett was honest but he had acted on the advice of real estate men who had an inflated sense of values. George J. Burnett spoke following the report of the board of directors at which time he put on the "rousements" in favor of increased gifts to missions."

Training Union and Sunday School Departments Report Progress

Mrs. Robert L. Murphy, reporting for the Training Union, and Ellis B. Evans, reporting for the Sunday school, both stated that phe-

nominal progress had been made during the past year. Both reports contained recommendations calling for vigorous promotion of both agencies during the coming year.

The reports were followed by an address by Harold E. Ingraham of the Baptist Sunday School Board. Following Ingraham's address G. H. Woodward read a report on the Relief and Annuity Board after which Dr. A. E. Prince, president, LaGrange Baptist College, Hannibal, Missouri, addressed the convention on the ministry of the Relief and Annuity Board.

Dr. Courts Redford Speaks

The long evening session was climaxed by an inspiring and informative address by Dr. Courts Redford, who was at that time assistant executive secretary of the Home Mission Board. Before Dr. Redford spoke he introduced W. B. Huntsberry, at that time pastor of the First Southern Baptist Church, El Monte, and the California representative on the Home Mission Board. Miss Mary Nelle Lynne, missionary to the Chinese in the San Francisco area, Dr. and Mrs. L. A. Brown, missionaries to the language groups in California, Fred A. McCaulley, general field worker, and Wiley Hinton of the Home Board's Church Loan Department.

Dr. Redford stated that in all the territory of the Southern Baptist Convention it took 24 persons 12 months to baptize one convert while it took seven and one-half California Southern Baptists a year to win a convert. He went on to state that per capita gifts among all Southern Baptists were \$18.95 per year while per capita gifts of California Southern Baptists were \$44.64. He almost startled the messengers by stating that California's unevangelized population equaled three times the population of Mississippi and that in the whole territory of the Southern Baptist Convention there was one Baptist for every 83 acres while in California there was one Baptist to every 863 acres.

Hospital Approved

Contrary to the usual order most of the messengers were on hand at 9:00 o'clock the next morning, for they had all heard that the first item on the agenda was a report concerning the establishment of a Baptist hospital. It was known that certain pastors and laymen in the Los Angeles area were working hard to insure the hospital's location in or near the city of Los Angeles. It was also known that other California cities were anxious to be considered by those responsible for determining the hospital's location. The report, which was made by E. J. Combs, commended the Los Angeles brethren for their interest

and their proposal to seek outside help in establishing the hospital. Before the full report was adopted O. Dean Johnson offered an amendment designating Los Angeles as the location of the hospital. Combs stated that he and the other members of his committee were willing to accept the amendment as a part of the report, but Dr. Crittendon opposed it on the ground that it would tie the hands of the board of directors in the event some other city offered a more attractive site with more financial support.

In support of Dr. Crittendon's plea, R. E. Milam, pastor of Antioch Baptist Church, Portland, Oregon which had that year begun cooperation with the California convention, suggested that the matter be referred to the board of directors. W. B. Huntsberry contended that it had already been approved by the board and required convention action. After considerable debate the convention overrode the executive secretary's plea and adopted the report as amended.

Communications Received

At this point it was announced that telegrams had been received from various groups and individuals, including Dr. S. G. Posey, who was absent from the convention due to a revival meeting which he was conducting in Uvalde, Texas. A motion prevailed authorizing the recording secretary to answer all communications and to send greetings to other Baptist conventions in session at that time.

Children's Home Program Commended

In reporting on the children's home R. F. Royal commended the board of directors for its program which provided for a committee of the board whose duty it was to receive information concerning any homeless children and pass it on to persons desiring to become foster parents. He reported that \$7,868.91 was held in trust in the children's home fund with \$6,500 of the amount invested in the headquarters property at five per cent interest. He urged the messengers to the convention to look forward to the day when California Southern Baptists would have a children's home surrounded with the beauty which only California soil and climate can produce, saturated with the spirit which only Christ-led lives can generate. Royal said: "Already locations and sites for such a home are being suggested, but we have another institution (meaning Golden Gate Seminary) which must be brought beyond the creeping stage and perhaps another which must be given priority. Let us be wise and prayerful that God will give us more wisdom."

Temperance Report Provokes Debate

A report on temperance, by Sam Wilcoxson, delivered a blistering attack on the liquor traffic. It said in part: "Satan struck with his angel, the liquor traffic, when the people and the government were broke. The liquor crowd and unworthy politicians said 'Repeal the 18th amendment and we will have plenty of money in the treasury.' One thing they did not tell us and that was that liquor would fill our reform schools with teenage criminals, our homes with drunken fathers, broken-hearted mothers, and little innocent children suffering from neglect. They also forgot to tell us that liquor would fill our penitentiaries, asylums, hospitals, and our children's homes with victims of this awful traffic."

The committee recommended more preaching on temperance from the pulpits, that people be encouraged to buy groceries where alcoholic beverages are not sold, that Baptists refuse to let radio programs come into their homes that are sponsored by the liquor interests, and that all Christian people unite in word and deed to help rid the nation of liquor.

With all the report the messengers were obviously in sympathy, but the argument came when W. D. Upshaw, former congressman from Georgia and one time candidate for president on the Prohibition ticket, offered an amendment to the report which in substance said: "That this convention go on record as condemning the maker, seller, buyer, and drinker of liquor." R. F. Royal objected to the language of the amendment and suggested "That we go on record as condemning the practice of the maker, buyer, seller, and drinker of alcoholic beverages." W. B. Huntsberry didn't like the language of either the amendment or the suggestion and offered an amendment which read: "That we go on record as condemning the practice of making, selling, buying, and drinking alcoholic beverages." His amendment carried and the whole report was adopted unanimously.

College Committee Makes Suggestions

For some time there had been a growing interest in establishing a Baptist college. Dr. Crittendon had long since let it be known that he regretted the establishment of the seminary before a college was founded. A previous meeting of the convention had authorized the appointment of O. Dean Johnson, W. B. Huntsberry, A. F. Whitehurst, J. L. Brantley, Hollis Burge, and John O. Scott on a college investigation committee. In reporting to the convention the committee said: "We your committee wish to report that several favorable

locations are offered. Therefore, we recommend that the convention give its approval as favoring a college or university without financial obligation to the convention, and furthermore, that the locations committee either be enlarged to a representative group, or dismissed and a new committee appointed by the president of the convention which will be representative of various sections of the state."

The committee went on to recommend that should a desirable location be found that it be the sense of the convention that the school would have its moral support and that the committee meet again during the forthcoming evangelistic conference in Fresno with the understanding that any committees or groups interested in locating a college in a given area be requested to meet with the committee.

Upon suggestion of R. F. Royal the committee was continued and the president authorized to appoint others on it.

Dr. L. A. Brown Speaks

Following reports which were hurriedly given on the Radio Commission, Brotherhood work, home and foreign missions, Dr. L. A. Brown delivered a message on missions which has since been referred to as one of the most inspiring missionary addresses ever heard by a group of California Southern Baptists.

Board Members Named

Following a report by the time, place, and preacher committee, headed by R. E. Milam which named Vester E. Wolber as the preacher of the convention sermon and Sacramento as the place of meeting in 1948, the nominating committee recommended the following to serve on the board of trustees of Golden Gate Seminary: Silas B. Cooper, Don Giddens, Wayne Rosecrans, C. R. Collier, J. L. Brantley, A. H. Center, W. B. Huntsberry, Edmond Walker, J. M. Cooper, Hollis A. Burge, O. Dean Johnson, and John O. Scott.

Members of the board of directors of the convention nominated by the committee were: Fred R. Barnes, Leonard B. Sigle, M. E. Hall, Leslie E. Sanders, R. G. Brister, J. Morris Mulkey, E. H. Childress, G. H. Woodward, Quincy Phipps, T. M. Gillham, Silas Hill, Lewis Hendricks, and Ted C. Mouser.

The 13 men named provided for seven members whose terms would expire in 1950 as provided for in the new constitution and the remaining six were named to fill unexpired terms of members who had either moved out of the state or had accepted employment by the

board. This meant there were nine members on the board who had served the year before and 13 new members.

All recommendations of the committee on nominations were adopted.

Resolving and Relaxing

At the final session of the meeting the messengers heard whereas, wherefore, and be it resolved more than in any other convention meeting before or since. J. B. Sims, chairman of the resolutions committee, recommended favorable action on no less than 17 resolutions. These did not include resolutions which were offered in the various reports, for few if any of them were referred to the committee on resolutions.

If it is true that Baptists often resolve and relax, then the 1947 meeting of the convention left the messengers very much relaxed.

Space does not permit mention of all the resolutions but they praised the employes of the board, expressed confidence in the leadership of Dr. Crittendon, gave thanks to the Home Mission Board and the Sunday School Board with special praise and honor bestowed upon Miss Lizzie Waite, manager of the Baptist Book Store.

On the negative side there were resolutions deploring the flagrant disregard of the Sabbath, the ever-increasing consumption of alcoholic beverages, and the general disregard for law and order.

Notwithstanding the fact that some of the brothers smoked their cigarettes and threw the butts in the corridors of the First Presbyterian Church, a resolution was adopted which said: "Whereas, just now there is an increase in the consumption of tobacco and this in the form of cigarettes and its use is detrimental to both young and old, and that of late years the consumption of cigarettes has grown alarmingly among women, this to the endangering of the physical well-being of mothers and mother-to-be, and putting in jeopardy the lives of children now living and unborn, therefore be it resolved that we give vent to our deep feelings of regret and express our alarm to oncoming generations." (Evidently they expected to live a long time.)

A resolution was made at the 1946 session of the convention which was referred to the 1947 committee on resolutions for study and recommendation. In substance it, if adopted, would have required the executive secretary and the board of directors to make out a detailed budget by departments, publish it in *The California Southern Baptist* weeks in advance of the meeting of the convention, and then submit said budget to the convention for action. This resolution, if adopted, would have done away with the policy of the board of directors meet-

ing following the convention to make out a detailed budget based upon the overall budget recommended and adopted by the convention. Knowing there was opposition to the resolution, the committee recommended that it not pass. It is interesting to note, however, that the members of the committee gave as their reasons for recommending unfavorable consideration, the fact that the practice was not followed in other states, when as a matter of fact, it was followed in other states, several of them. Other reasons cited for not recommending favorable action on the resolution was that in the words of the committee: "It would be bundlesome, unworkable, and would be a source of confusion to the plans and purposes of our efficient executive secretary and the board of directors."

R. E. Milam Offers Additional Resolution

Following the approval of 17 separate resolutions recommended by the committee, R. E. Milam, at that time pastor of Antioch Baptist Church, Portland, Oregon, and moderator of the Northwest Baptist Association which numbered among its cooperating constituencies 10 churches in Washington and Oregon, offered the following resolution: "Whereas, the Northwest Baptist Association, comprising the territory of the states of Oregon and Washington, has been properly constituted; and, whereas, Northwest Baptist Association has voted to cooperate with the Southern Baptist Convention and the Southern Baptist General Convention of California; and, whereas, the 10 churches now comprising Northwest Baptist Association have been received into fellowship of the Southern Baptist General Convention of California, and those who have made application, into the fellowship of the Southern Baptist Convention; and, whereas, this association's territory comprising the states of Oregon and Washington is one of the great mission fields in America; and, whereas, the territory of Northwest Baptist Association has been recognized as Southern Baptist territory by the Southern Baptist Convention, be it resolved: First, that The Southern Baptist General Convention of California reaffirm the fact that Northwest Baptist Association is a recognized part of our convention; second, that The Southern Baptist General Convention of California petition the Southern Baptist Convention in its meeting in Memphis, Tennessee next May to recognize Northwest Baptist Association of Oregon-Washington as Southern Baptist territory; third, that the president of this convention appoint a committee of three to seek the ends herein set forth by the best means at their command."

It seems that Milam had tried to get the committee on resolutions to submit his resolution but was refused a hearing and therefore ap-

pealed to the body. Floyd Looney, though not a messenger to the convention, asked for the privilege of speaking in defense of Milam's resolution. When he had spoken E. H. Ratliff, pastor of First Southern Baptist Church, North Hollywood, and a representative on the Foreign Mission Board, made a motion that Milam's resolution be approved and included in the report on resolutions. J. T. Summers, pastor of Emmanuel Baptist Church in San Francisco, seconded the motion. Dr. B. O. Herring, president, Golden Gate Baptist Theological Seminary, objected to Milam's terminology and requested that the resolution be referred to a committee for further study.

R. W. Lackey, who had served as the convention's first executive secretary and was at that time a general missionary, made a motion to amend the resolution by striking out the word territory and adding a clause which in substance said: "That the Southern Baptist work in the Northwest Baptist Association be recognized as part of this convention and that we recommend that the Southern Baptist Convention so regard it and that The Southern Baptist General Convention of California shall regard the Southern Baptist churches in Washington and Oregon as cooperating constituents of this convention."

Milam agreed, the resolution was adopted, after which the convention voted to adjourn.

ADVENTURES WITH THE BOARD OF DIRECTORS

The first meeting of the board following the 1947 meeting of the convention was not held until January 13, 1948. The meeting was in the First Southern Baptist Church in Fresno with 18 of the 21 members present. D. W. Chandler, Dave Chamblin and E. H. Childress were absent. There were many visitors present at the meeting.

When it was noted that H. B. Long, the newly elected recording secretary, was absent, Louis Hendricks, who was assistant recording secretary of the convention and also a member of the board, was elected assistant recording secretary of the board and it was he who took the minutes of the transactions during the day.

In the election of other officers two amusing incidents occurred. You see, the number of members of the board had been increased and some of the brothers didn't know who the new members were. When the time came to elect a vice-president J. B. Sims nominated Clyde L. Jackson, pastor of Emmanuel Baptist Church, Dos Palos, only to be reminded that Jackson was the vice-president of the convention and not a member of the board. When he sat down T. J. DuBose nominated Dale Hufft, pastor of the First Southern Baptist Church,

Bakersfield, and was reminded that Hufft wasn't a member of the board. Following a good laugh Silas Hill got up and said: "Who is a member of this board?" and looked at Leonard Sigle and asked: "Are you a member of this board?" Sigle nodded and Hill said: "Then I nominate Brother Sigle for first vice-president." None of the brothers were willing to risk the possibility of embarrassment by suggesting anyone else for fear a non-member would be nominated, so Sigle got the job. J. B. Sims looked around to see which ones voted to determine who the members were, then nominated Leslie Sanders, pastor, Golden Gate Baptist Church, Oakland, for second vice-president and he was elected. Sims was re-elected historical secretary.

Following organization, the reading of the minutes, and adoption of the quarterly financial report, the board took up the tedious problem of next year's budget. Before discussing the budget, however, it is necessary to leave the meeting of the board and call attention to a meeting that was held the night before.

The group that met the night before was referred to in the minutes as the steering committee. Actually, it was a meeting called by Dr. Crittendon to which he invited President Burge, A. T. Estes, D. A. Dalby, and T. J. DuBose, who had been members of the budget control committee the year before. To this number he added L. B. Sigle and Leslie E. Sanders, both members of the board. The purpose of the meeting was to go over his proposed budget which he expected to recommend to the board on the following day. Obviously it was his hope to have it presented and adopted without opposition, so to insure smooth sailing he invited Floyd Looney, Ellis B. Evans, and Mrs. Robert L. Murphy to the meeting to discuss the proposed budgets of their various departments. Mrs. W. C. Howell, W.M.U. secretary, was in Birmingham, Alabama. Fred A. McCaulley was in the meeting to represent the Home Mission Board.

The meeting of the "steering committee" turned out to be a warm session. Dr. Crittendon was recommending a \$600 increase in his salary and a \$300 increase in the salary of Mrs. Howell, but was not recommending salary increases for other employees. Looney took him to task and reminded him that the executive secretary's salary was increased \$600 the year before and that the W.M.U. executive secretary's salary was increased \$300, at which time the editor's salary was not increased. Looney also reminded him that the W.M.U. executive secretary had received a salary increase every year since she came on the field and that other department heads had not been given regular salary increases. By this time Evans got into the argument and stated that he was willing to work on the same salary he

was receiving, but if Dr. Crittendon's and Mrs. Howell's salaries were to be raised again that he felt it was about time that an increase should come, in his words "straight across the board". It became evident that the members of the board who were in the meeting were sympathetic with Looney's and Evans' contention, but Crittendon showed no signs of relenting. The meeting adjourned and McCaulley followed Crittendon home and advised him not to risk a battle with Looney and Evans in the board.

The next morning Dr. Crittendon called the group together again and stated that he didn't sleep very well during the night and that he had decided that it would be right to take the \$600 which he was recommending for an increase in his own salary and split it between Evans and Looney, inasmuch as their salaries were not raised the year before and his was increased \$600. This put the brothers on Crittendon's side and the result was they recommended that the executive secretary's salary be increased \$600 and that each department head receive a 10 per cent increase in his salary. They also recommended that the salaries of office secretaries be increased \$25 per month.

The only other point of controversy with reference to the budget concerned the amount suggested for printing and mailing The California Southern Baptist. Dr. Crittendon had recommended \$8,000 for printing and mailing and Looney stated that he did not have a way of controlling printing costs and that \$8,000 would not pay the bill. He also stated that it was necessary to employ extra help to mail the papers and requested that the amount set for travel be reduced \$300 in order to provide for extra help on mailing day. When the matter went before the budget committee J. Morris Mulkey objected to deleting the \$300 from the travel account, but Looney insisted that agreement with the executive secretary was worth \$300 and asked that the matter stand. With that change the entire budget was approved and unanimously adopted.

Expense Policy Set

Heretofore members of the board had been attending the meetings, submitting their expense accounts, and the treasurer had paid them without question. Dr. Crittendon, always economy minded and conscientious about spending mission money, raised the question as to what policy should be followed in paying the expenses of the members to the meetings. After considerable discussion it was agreed to pay train or bus fare, but not to pay plane fare or to provide pullman accommodations. Some of the brothers objected because they

lived so far away that the trip could not be made on a bus or train during daylight hours. The question arose concerning car expense to the meetings and it was agreed to allow only two cents a mile for those who drove.

While discussing the expenses of members of the board President Burge raised the question of travel expenses of department heads and requested permission to request railroad passes for Dr. Crittendon and Floyd Looney. Fred Barnes made a motion that Burge be recognized as transportation officer and that he make request for the passes. Burge was never successful in getting annual passes for any employees because Southern Baptists in Arizona and New Mexico had been granted several passes and the railroad companies were not inclined to give transportation to Southern Baptists in California. It was claimed by some that Northern Baptists had all the passes which were allocated to the Baptists. Crittendon and Looney were given trip passes from time to time and some years later Dr. Harry P. Stagg, executive secretary in New Mexico, succeeded in getting one of the employees of the New Mexico Convention to surrender his pass and it was renewed in the name of Dr. Crittendon and later transferred to Dr. Posey.

Assembly Site Proposed

Ellis B. Evans reported that an army installation known as Camp McQuade, located near Watsonville, would soon be declared surplus and up for sale. He stated that it would be ideal for a summer assembly since it was already equipped with a beautiful chapel, many barracks buildings and other necessary facilities for a camp site. Evans went on to report that the War Assets Administration was hoping to get from \$400,000 to \$600,000 for the camp, but he was convinced they would not get it.

Dr. Crittendon suggested that the government had been known to sell similar camps to religious organizations for a token payment of \$1. This brought a motion from T. J. DuBose that Dr. Crittendon, Walter D. Thompson, and Fred A. McCaulley offer the War Assets Administration a dollar for the camp. In the weeks that followed several members of the board spent considerable money going to see the camp, but Southern Baptists never did get to spend the one dollar which was authorized that day. Upon more sober reflection most everyone was glad, because to have purchased it would have, in effect, been getting something from the government for nothing and Baptists usually don't do business that way.

Training Union-BSU Secretary Elected

Before the board adjourned for lunch there was an informal discussion concerning the election of a Training Union and BSU secretary. Dr. Crittendon read correspondence concerning the qualifications of Volus Norsworthy, director of music and education at Capital Hill Baptist Church in Oklahoma City. Fred R. Barnes spoke concerning Norsworthy's fitness for the job stating he knew him when he served as director of music and education with Dr. C. E. Matthews and the Travis Avenue Baptist Church in Fort Worth, Texas. The result of the discussion was that he was unanimously elected and Dr. Crittendon was asked to communicate with him by telephone during the lunch hour.

When the board reconvened after lunch Dr. Crittendon reported that Norsworthy had indicated that he did not think it was possible for him to leave his position in Oklahoma City but that he could not say no at that time and would like to have a few days to consider the offer.

Assembly Date Set

On recommendation of the assembly committee the board agreed to hold the assembly at Beulah Park near Santa Cruz, to employ Walter D. Thompson as buyer, designate T. J. DuBose as manager of the cafeteria, and to make D. A. Dalby responsible for patrolling the grounds.

The committee recommended that Dr. Crittendon and the department heads, with the exception of Floyd Looney, be responsible for planning the program and that the Training Union secretary be responsible for recreation. Looney was charged with the responsibility of publicizing the assembly.

Church Granted Use of Yoder Property

The Yoder Memorial Southern Baptist Church was given the right to use the Yoder property and Secretary Crittendon was authorized to take whatever legal steps necessary in order to evict the Vetcher family who had lived in the property and who had refused to allow Southern Baptists to use it. Members of the church were present with a request that they be allowed to make alterations on the property in order to make it usable for a church building. Dr. Crittendon cited that the covenants in the deed permitted alterations to be made only by the board of directors of the convention. Fred McCaulley reminded Crittendon that the Home Mission Board faced that

same problem often and that it was the policy to allow churches to make alterations on the property with the consent of the Home Mission Board. Crittendon agreed to the procedure and it was so ordered.

Missionary Staff Enlarged.

The missions committee of the board, composed of G. H. Woodward, Louis Hendricks, Quincy Phipps, M. E. Hall, Leonard B. Sigle, and Silas Hill recommended that missionaries George J. Burnett, Milton E. Cunningham, Walter D. Thompson, Clyde J. Foster, H. H. Stagg, John O. Scott, Floyd E. Pittman, R. W. Lackey, B. N. Lummus, and E. W. Moon be re-elected and that three additional missionaries be employed, one to serve in the Northwest area, meaning Oregon and Washington, one in the San Francisco Bay area, and another in the Los Angeles area.

The board also recommended that in the event any of the areas mentioned could be served best by one of the present missionaries that he be transferred and that a new missionary be elected to take his place. Other recommendations of the committee included a provision that a committee in Washington and Oregon be appointed to assist the missionary in that field and that five cents per mile be allowed missionaries for the use of their automobiles, but that all expenses be limited to \$50 per month.

Dr. J. W. Bailey Questioned

Dr. J. W. Bailey was present at the meeting and was anxiously awaiting a report from a committee which had been appointed to make further study of Negro Baptist work in California. When Morris Mulkey reported that the committee had not met but that contact was being made with Negro Baptist conventions in California in an effort to determine how Southern Baptists could most effectively help them with their work, Bailey said: "The best way is to help me." Mulkey went on to state that the committee desired to determine Bailey's connection with the Negro Baptist conventions in California.

Dr. Bailey didn't like Mulkey's remarks and arose to say that apparently his integrity was being questioned and requested that President Burge read a letter from the president of a Negro Baptist convention which defined Bailey's connection with it. When Burge read the letter Dr. Bailey said: "You see I am an employe of the convention and when you help me you help our convention." D. A. Dalby asked: "Dr. Bailey, how many churches in your convention?" to which Dr. Bailey replied: "About a half dozen associations but I

don't know the exact number of churches, about the same as your convention." Dalby asked: "How much do they pay you?" Dr. Bailey replied: "That is a good question. Our convention is young and we have no help from the Home Mission Board. All they can raise has to be used in promoting the work. They don't give me a nickel. They do give me the money I raise on the field." Mulkey asked: "How many revivals did you conduct last year?" to which Dr. Bailey answered: "About six, with 300 souls saved during the last year."

Dr. Crittendon stated that he had received a letter from Dr. Bailey accusing Floyd Looney and him of failing to do what the convention voted to do with reference to encouraging the churches to support him. Dr. Crittendon said: "You brethren know there was to be no campaign and it was to be left to the sovereignty of the churches to do what they chose to do for Dr. Bailey."

A motion by Fred Barnes to instruct the committee to continue its study and report at the next meeting closed the discussion at which time Clyde J. Foster, a general missionary visiting in the meeting, got up and proceeded to take a collection for Dr. Bailey. He didn't ask anyone's permission and no one stopped him and in a few minutes he had \$12.17 which he handed to the old soldier of the cross.

University Proposal Heard

At a previous meeting of the board a college investigating committee was authorized to receive and review offers from various groups desiring to establish a Baptist school. When a report from the committee was called for, M. E. Hall stated that because of other committee meetings no meeting of the committee had been held. He requested, however, that those present with proposals concerning schools be heard.

The first speaker was L. A. Watson, moderator, Los Angeles Association, who was present with a request from the association that the convention give recognition to "The California Baptist University at Los Angeles." Watson stated that trustees had been elected and an offering taken in the Los Angeles Association and designated for the university. He went on to state: "We are not thinking of anything in opposition to the convention. We are in full accord with all that is being done. We simply want your approval and we are not asking you to give us a university. We are wanting, by and by, to give you a university."

Watson's remarks were followed by a speech by Dr. G. Dallas Faulkner who had started a Baptist state paper and who had counselled with I. B. Hodges in starting Golden Gate Seminary. Faulkner's

remarks were much like those of Watson. He said: "We have elected a board of trustees and have appointed a committee to seek a site, to finance a university in Golden Gate Association. It is possible for us to open a college next fall. We do not ask for a penny of Cooperative Program funds or any help from the convention at all, and it will not decrease our contributions to the program in any way. Instead, it will increase our offerings. We have made a study of other colleges and can say that 75 per cent of our Baptist schools have been started by association groups. Plans have been made and are rapidly developing to open a school next September. We do not ask for a penny, only your approval. We are confident that God has chosen to have a college in our territory. We are cordial to the invitation of the Los Angeles area as can be. If God is leading these schools can be built."

President Burge yielded the gavel to Vice-president Sigle in order to present a proposal from San Diego that a school be established there. Burge said: "If we can get our state so organized that a survey of the entire field can be made and the proper location for a college determined, we will go a long way in Baptist unity. We could make a serious mistake right here in beginning several schools. We might profit by finding a location outside of one of these three great metropolitan areas, meaning Los Angeles, San Francisco, and San Diego, where our young people could breathe and be away from the carnival spirit out here."

When Burge returned to the chair Watson asked if anything had been done about surveying existing state schools and the possibility of placing chairs of Bible in them. Barnes chimed in and said: "Watson is speaking of a need that we feel in our section. He is suggesting the proper way to do something really constructive."

Dr. S. G. Posey, a visitor at the meeting, asked for the privilege of relating his experience in Texas. He said: "I was on the state board committee to investigate the possibility of religious training of Baptist students in state schools. We found there were more Baptist students in state schools than in all the Baptist institutions in the state at that time. There has been a Bible chair in a school at Denison, Texas for some years and it is doing outstanding work. You are on the beam when you are talking about chairs of Bible in state schools." John O. Scott, a member of the college investigating committee, reported that his committee had had a meeting with Dr. H. D. Bruce, president of East Texas Baptist College, and that Bruce had

suggested that it would take at least a million dollars to build and equip an accredited college in California.

In the course of the discussion someone suggested that the board hear George J. Burnett, who had been a college president and who was said to have considerable knowledge concerning the problems relative to Baptist schools. Burnett gladly obliged and began by saying: "You might as well get it out of your heads that you are in any position to build a university. There isn't one in our denomination unless it is Baylor. The state of California is standardized in this matter of education as no other state in the Union and if you started a school that does not measure up to these standards you could not get students for it. You need to have someone from the Department of Education in Washington, D. C. to make a survey to determine what would be required in this state. I do not think you are ready to start even a college, though you certainly need it."

Burnett's remarks inspired a motion from Fred Barnes that the discussion be concluded and the brothers were all glad to concur in it.

Trust and Memorial Fund Committee Named

Dr. Crittendon announced that the Home Mission Board had made available \$25,000 to be used in helping churches with building problems and recommended that the board set it up in what he called a trust and memorial fund similar to the one which had been established a few years before by the Baptists in Arizona. He also recommended that the executive committee of the board be made responsible for its administration, and it was so ordered.

The only other business transacted at the meeting was a vote to ask the executive committee to give direction to Editor Looney concerning a request from the Baptist World Alliance that he promote a special offering for the Alliance in the churches for the first Sunday in February. The brothers said mention it but not stress it.

Board on the Move

The next meeting of the board started at the YWCA camp ground at Asilomar but was finished two days later in the First Methodist Church in Santa Cruz. The meeting was scheduled for Asilomar because the Home Mission Board's Western Missions Conference was scheduled to meet there about three weeks after the regular date for the board meeting. Dr. Crittendon reasoned that many of the board members would be at the conference and it would save the expense of

bringing the entire board to Fresno. He therefore requested that the meeting be scheduled for March 31 in Asilomar.

When the hour for the meeting rolled around only nine of the 21 members of the board were present. The number of members had been increased but the by-laws had not been amended to provide that a majority of all members must be present to constitute a quorum. Therefore, the few members present proceeded to transact business which was highlighted by the election of Norman Fromm as Training Union and Student Union secretary. Dr. Crittendon announced that Volus Norsworthy had declined the offer and that he had contacted Opal Feather and others, but the executive committee had recommended that Norman Fromm be offered the post. The recommendation pleased the nine brothers present and Fromm was elected.

Mrs. Howell Ordered to Rest

It was announced that Mrs. W. C. Howell, W.M.U. executive secretary, had been ordered to take a complete rest and to be out of her office for some time. Her physician had advised her to return to Tennessee and to dismiss the responsibilities of her office for several weeks. She requested that she be given a leave of absence without pay, but the brothers decided to give her two months off and pay her salary.

A report of the missions committee stated that C. J. Coffman had been recommended for a missionary post in Washington and Oregon, but that information received concerning him indicated that he might be too inexperienced for the job. The committee mentioned the possibility of securing the services of Ed Harness or Troy Brooks. The board authorized the committee to make further investigation with the understanding that a report would be made later.

McQuade Purchase Revived

Dr. Crittendon explained that he had sought to follow the board's instruction with reference to placing a bid of one dollar on Camp McQuade, but found out that bids were closed before he got the dollar to the proper person. He suggested, however, that the camp had not been sold and since it was near Asilomar that the board have an adjourned session, take a look at it and meet the next day in nearby Santa Cruz where the State Sunday School Convention would be meeting. The suggestion pleased the board and the journey was made and the camp looked over, as hopes for its purchase ran high.

The board met the next day in the First Methodist Church in Santa Cruz at which time there was a lengthy discussion on the pos-

sibility and advisability of purchasing Camp McQuade. It was discovered that 550 buildings had been constructed on the property and that many of them were of such construction that they were usable for apartments, dormitories, classrooms, and other buildings necessary for a college. It was pointed out that during summer months it could be used for an assembly and could be rented to other groups for the same purpose. The board finally agreed to allow the executive committee the privilege of making further investigation and placing a reasonable bid on the property.

Need For Office Space Emphasized

The property committee emphasized the need of additional office space in the headquarters building in Fresno. Leonard B. Sigle stated that the executive secretary needed a larger office and that his secretary needed a private office where she would not be disturbed by all visitors coming into the building. Sigle went on to state that a building containing four apartments was located adjacent to the Baptist Building and could be purchased for \$17,000. He suggested that the property be purchased and the apartments in the Baptist Building be vacated in order to provide for more space. The brothers were opposed to going into debt but Fred A. McCaulley stated that he knew a man who would loan the money providing the convention would allow him to hold the property until the indebtedness was paid. At the suggestion of Dr. Crittendon the property committee was asked to meet with him and President Burge two weeks later in an effort to work out the problem of office space, but nothing was accomplished.

Vinson Note Payment Authorized

The only other action of the board that day was to authorize Dr. Crittendon to borrow enough money to pay three \$500 notes held against the convention by R. E. Vinson. During the previous year Vinson and his wife had deeded a house and lot in Madera to the convention and loaned the organization \$2,000 with the understanding that it would be repaid upon demand, but in the event it was held by the convention at the time of their deaths it would become the property of the convention.

Dr. Crittendon explained that Mrs. Vinson had died and that Mr. Vinson had requested immediate repayment of the money. He had paid \$500 of it out of the state mission funds but did not have enough in the treasury to pay the entire \$2,000.

What had actually happened, Mr. Vinson, an octogenarian, had

arranged to marry again and he wanted some money to pay for a divorce for his intended wife.

The Board Criticized

There was criticism here and there of the board's growing tendency to hold most of its meetings in connection with other denominational meetings instead of holding them in Fresno as provided by the by-laws. There was also criticism of the board because of its failure to meet soon after the adjournment of the annual meeting of the convention to set the time for the quarterly meetings to be held during the year.

Floyd Looney, editor of The California Southern Baptist, held the indisputable title of being the administration's strongest and most severe critic for its abuse of the by-laws. He spared no words in criticizing both the executive secretary and the board of directors for the practice.

Following the meeting of the board at Asilomar Looney wrote a full page editorial on "Rules of the Game or Indefinite Expediency, Which?" in which he cited the various violations of the by-laws and gave his reasons why he believed regular meetings should be held in Fresno. Among other things he said the board should meet in Fresno because the by-laws say so. Then he went on to state that it was the duty of the board to observe the working conditions and habits of employes and such could not be done when the meetings were held 160 miles away from the headquarters building. He stated that the various committees of the board could not function properly unless they were in Fresno to get an on-the-spot look at the thing for which they were responsible. He criticized the policy of making a meeting of the board of directors what he called a mere addendum to some other denominational meeting and thereby relegating it to a place less important than it deserved.

In more critical language he deplored the board's failure to meet earlier in the year and set the date for the regular quarterly meetings stating that many of the members schedule revival meetings, vacations, and other things not knowing when the board would meet and thereby made impossible their attendance. He criticized the board for making plans to hold its next meeting at Beulah Park during the state assembly and reminded his readers that only nine members were present at the last meeting which started in Asilomar and was

finished in Santa Cruz and that it was doubtful if any more would be present at Beulah Park.

There were those who thought Looney would be disciplined when the board met, but when the roll call was made at Beulah Park on August 24 only 10 answered present, leaving 11 absent. Of the 10 present only five of them had attended the last meeting.

Before much business was transacted H. B. Long made the following statement: "There has been much confusion and talk among the brethren as well as the board members over Article I Sections 5 and 6 of the by-laws which read: 'Section 5: The board of directors shall hold quarterly meetings at Fresno, California and such special meetings as the president in his judgment may call. Section 6: At the first meeting of the board of directors following the adjournment of the convention the board shall designate the day upon which each quarterly meeting shall be held as above provided.' Therefore: be it resolved that Article I Section 5 be changed to read: 'The board of directors shall hold meetings as follows: (1) Two meetings each year in Fresno on the first Tuesday of December and the first Tuesday in April at 1:45 p.m., (2) One meeting during the state assembly in August, (3) One meeting during the state convention in November, (4) Such special meetings as the president in his judgment may call. Be it further resolved; That Article I Section 6 be omitted, and be it further resolved; That the pay for the expenses of board members to meetings as voted in the January 13, 1948 meeting 'train fare, bus fare, or two cents per mile for car, or \$6 per day hotel and meals be allowed for the two meetings in Fresno and that two cents per mile per car be allowed for the meetings during the state assembly and state convention.'"

If Long's resolution could have passed it would have made legal what the board had been doing for some time. Someone reminded him, however, that the by-laws could not be amended at that meeting since it would require a favorable vote by three-fourths of all members of the board and less than half of the brothers were present.

To get out of the dilemma T. J. DuBose made a motion that the resolution be referred to a special committee with instructions to report at the next meeting of the board in Sacramento.

The report of the special committee will be discussed in connection with the next meeting of the board.

Washington-Oregon Baptists Send Petition

One of the highlights of the meeting of the board that day was action on a petition presented by R. E. Milam of Portland, Oregon

in behalf of 12 churches cooperating with a district association in Oregon and seven in a similar organization in Washington in which a desire was expressed to continue fellowship with California Southern Baptists. It was pointed out that Northwest Baptist Association, which previously covered the territory of Oregon and Washington, had been divided into two associations and that a state convention had been organized. Nevertheless it was necessary for some form of cooperation to be continued with the California convention since the Oregon group had not been officially recognized by the Southern Baptist Convention. The petition proposed that the churches in Oregon and Washington would give 25 per cent of their Cooperative Program funds through the California convention and retain 75 per cent for their own work and missions around the world. The petition conveyed a request from the churches that their pastors be allowed to participate in the Ministers Retirement Plan through the California convention and that as soon as possible and practical a missionary be employed by the California convention and assigned to Washington and Oregon.

Upon recommendation of the executive committee of the board the request of the Washington and Oregon churches was granted.

C. E. Wilbanks Heads Department of Evangelism

For some time there had been strong pressure brought to bear to establish a department of evangelism. This persuasion came from Dr. C. E. Matthews, secretary of the Home Mission Board's Department of Evangelism, and from several California brothers who hoped to be considered as head of the department when it was established. Of course there were others interested who were not ambitious for themselves.

The executive committee reported to the board that in a meeting held on the previous day H. Tom Wiles, a man by the name of Buchannon, Fred L. Barnes, Hollis A. Burge, H. H. Stagg, Simpson L. Tidwell, Walter D. Thompson, Clyde L. Jackson, and Clyde J. Foster had been mentioned as possible secretary timber if and when the department of evangelism was set up. (In the meantime C. E. Wilbanks, pastor of the First Baptist Church, Springdale, Arkansas, had come to the assembly to have charge of evening vespers. Someone suggested that he might be secured for the post and the members of the executive committee agreed to vote on all the prospects by secret ballot.) When the ballots were counted Wilbanks had received a majority and Barnes and Foster were next in line with an equal number of votes. On the second ballot Wilbanks was made the unani-

mous choice of the executive committee and when his name was presented to all the members of the board who were present his election was unanimous.

Upon recommendation of the executive committee the brothers offered Wilbanks \$300 per month plus \$1,000 annual travel expense, a two weeks' vacation, and the privilege of keeping the honorariums from two revival meetings with the prospect of a raise at the end of the year or they agreed to pay him \$325 per month immediately with the understanding that he not receive a raise at the end of the year. He took the first proposition. Other stipulations of the agreement were that he would be given \$500 for moving expenses and allowed \$175 per month to pay a full time secretary.

Western Baptist University Rapped

Joseph Williams of San Lorenzo and W. H. Cheney, pastor of East Fourteenth Street Baptist Church in Oakland, were present and asked to be heard concerning Western Baptist University which was purported to exist in the First Southern Baptist Church building in San Francisco with the pastor, Dr. G. Dallas Faulkner, as its president, and E. K. Dougherty, pastor of First Southern Baptist Church, (now Central Baptist Church) Alameda, as dean. Williams and Cheney were present with a catalogue announcing that the university would open for classes September 13-14, 1948. Cheney read letters from Honorable Frank Jordan, secretary of state, in which Mr. Jordan stated that Western Baptist University did not have a charter. He read another letter from a Mr. Douglas, associate superintendent of public instruction of the state of California, in which Douglas said that the school did not have a charter and did not have the right to publish catalogues. Cheney did more talking than Williams as he made a plea for the members of the board to join with him and others in getting information out across the Southern Baptist Convention territory that the school was not affiliated with Golden Gate Association as the catalogue stated and that it was not legally authorized to operate in the state of California.

Cheney displayed the university's catalogue which contained the names of J. H. Sudduth, Harry Comes, Richard Harris, J. E. Chaffin, Clyde M. Jackson, and James Sumners under the title of board of trustees.

Cheney went on to state that in his opinion some of the persons whose names appeared as being associated with the movement had no knowledge that their names were being used until they appeared in print. He also stated that Golden Gate Baptist Association was ex-

pected to take disciplinary measures against both the First Southern Baptist Church in San Francisco and the First Southern Baptist Church in Alameda in protest to the actions of their pastors.

Leaving the report of the board meeting for a moment it should be said that disciplinary action was taken at a subsequent date and fellowship was withdrawn from the churches with the understanding that it would not be restored as long as the present pastors remained. News of the action was sent to The California Southern Baptist with the request that the move by the association be publicized in the paper. The editor took the position that it was an association fight and that the state convention should not be implicated in it. Some of the brothers in Golden Gate Association didn't appreciate his position but he refused to alter his decision.

Getting back to the meeting of the board, the record shows that when Cheney and Williams had finished their remarks that G. H. Woodward offered a motion which was seconded by Dave Chamblin authorizing Executive Secretary Crittendon to write to all state Baptist papers advising them that Western Baptist University had not been recognized and that Golden Gate Seminary is the only school recognized by the Southern Baptist General Convention of California. All the brothers voted for the motion.

In other actions before the meeting adjourned the board voted to hold the next state assembly at Beulah Park and to elect Roland P. Hood of Texas City, Texas to serve as general missionary in the Oregon-Washington area at a salary of \$275 per month.

By-Law Changes Voted

At a meeting of the board of directors held in the First Presbyterian Church in Sacramento November 9, 1948 on the eve of the annual meeting of the state convention, interest centered around two things: the annual report of the board of directors to the convention, and proposed changes in the by-laws. Since the report of the board will be discussed in the next chapter it is not necessary to make further mention of it at this time. It is interesting, however, to note the changes in the by-laws which were agreed upon that day and then to note what happened to the decision a year later.

A committee consisting of Leonard B. Sigle, chairman, G. H. Woodward, and J. Morris Mulkey had been appointed at a previous meeting of the board and instructed to study by-law changes proposed by H. B. Long and to give further study concerning any other needed changes. Actually, what the brothers were trying to do was

to bring the by-laws in line with what they'd been doing so they wouldn't be charged with violating them.

Article I Section 5 of the by-laws at that time said: "The board of directors shall hold quarterly meetings at Fresno, California and such special meetings as the president in his judgment may call." The brothers agreed to change it to read: "Regular sessions of the board of directors shall be held (1) in connection with the annual meeting of The Southern Baptist General Convention of California and prior to the opening session of that body, (2) As soon after the meeting of the body as practical, the exact date to be fixed by the board at its pre-convention meeting or set by the president and the executive secretary. Section 6 of the same article said: "At the first meeting of the board of directors following the adjournment of the convention the board shall designate the day upon which each quarterly meeting shall be held as above provided." The brothers agreed to change it to read: "Special meetings of the board of directors may be called at any time by the president and the executive secretary or by the president upon request of the majority of the members of the executive committee." They also agreed to change Section 7 to provide that seven members instead of five would constitute a quorum.

Upon recommendation of the committee the board approved the addition of Article 7 to the by-laws which, when adopted read: "Section I of Article 2 of the constitution specifying who shall be members of this convention, 'cooperating' shall be interpreted to mean 'churches affiliated with the Southern Baptist associations cooperating with this convention'." Obviously this was to deny G. Dallas Faulkner, and a few others the right to seats in the convention.

This arrangement pleased Executive Secretary Crittendon who had contended that it was unnecessary to have regular quarterly meetings in Fresno. By the new arrangement there never would have to be a meeting in Fresno unless the state convention met in the city for the place was not designated. The addition of the seventh article made sure that messengers from churches which had been denied fellowship in local district associations would not be recognized as messengers.

The ironical thing about the whole transaction was that Article VI of the by-laws stated: Section 1 "That the by-laws shall be adopted by The Southern Baptist General Convention of California and when once adopted the board of directors shall have authority to amend the by-laws of the convention by a vote of two-thirds of all the directors at any regular meeting of the board provided that the notice calling the board together shall specify that amendments to the by-

laws will be voted upon at the meeting, provided that in case of any emergency three-fourths of all the directors voting therefor the by-laws may be amended at any general or special meeting of the board without notice." The brothers overlooked the fact that notice was not served that changes in the by-laws would be considered at the meeting. They did not take note of the fact that it was a special and not a regular meeting of the board. They didn't call attention to any emergency which made it necessary to change the by-laws at the meeting. What is more they failed to note that only 10 members out of 21 were present when the meeting started and when the vote was taken on the by-law changes there were only seven present for three of them had left. This meant that only one-third of all the members of the board voted for the changes and it would have required a minimum of 17 members to have made the changes legal even if the state of emergency had been proclaimed.

Editor Looney, who had been the strongest critic of the board's practice of disregarding the by-laws, was present, noted the transaction, but decided it was a foolish appropriation of ink and type to agitate the matter any further, but when the board met in Long Beach in a pre-convention meeting the following year Dr. S. G. Posey, president of the convention, called attention to the fact that Article 7, which had been added, made it impossible for some churches to send messengers to the convention because they had been organized since the annual meetings of the associations and had had no opportunity to affiliate with a district association. He went on to state that in his opinion it was improper for one Baptist body to determine its fellowship with a church on the basis of whether it did or did not affiliate with another Baptist body. He reminded the brothers that it was the right of each church to decide what organizations it would affiliate with and that he would like to see that article deleted. Floyd Looney addressed President Posey and said that he had promised himself never to mention the constitution and by-laws anymore, and that he did not like to tell on the brothers, but from there he proceeded to outline the violations which took place in the meeting in Sacramento the year before. President Posey listened quietly, then said: "I hereby declare the changes in the by-laws that were made in Sacramento unconstitutional."

Preceding the next meeting of the board proper arrangements were made for amending the by-laws and they were changed so as to provide for essentially the same number of meetings suggested the year before.

Chapter Ten

EIGHTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1948-1949

When messengers assembled in Sacramento's Municipal Auditorium November 8, 1948 for the annual meeting of the eight-year-old convention the number of churches had increased to 186 and had a total membership of more than 20,000. The staff of workers referred to as headquarters personnel numbered 14. There were 11 general missionaries bringing the number of convention employes to 25. Golden Gate Baptist Theological Seminary had a faculty and administrative staff numbering 23. Since Golden Gate Seminary was owned and operated by the state convention, there were 47 persons who were earning their livelihood in some sort of denominational work. This meant that California Southern Baptists had one employe for every four churches to say nothing of the expenditure of money for their pastors and other local church expenses and world missions. To put it another way, it took slightly over 500 members to keep a denominational employe at work in the state of California.

More than \$26,000 had been given to missions through the Executive Committee of the Southern Baptist Convention. In a little more than three years under the leadership of Dr. Crittendon the number of churches had more than doubled, there had been a 300 per cent increase in membership, and a corresponding increase in gifts to missions. The number of missionaries had been increased from five to 10, the Sunday school and Brotherhood department had been separated from the Training Union and Student department and a full time secretary had been employed to head the department of Training Union and Student work, and the department of evangelism had been established with Dr. C. E. Wilbanks as its secretary. A headquarters building had been purchased and the convention offices moved into it. Golden Gate Seminary, though first opposed by Crittendon, was now in his good graces and was fast becoming the largest theological seminary in the state and was destined to be one of the five seminaries owned and operated by the Southern Baptist Convention. There were some whose differences with him were irreconcilable, but each year new pastors and other leaders came into the state who were not familiar with the unfortunate orphans' home debacle and were anxious to line up with him and slow to listen to criticism. Through no apparent effort of his own he had been fortunate enough, year after year, to get new men on the board who were

unacquainted with any controversies of the past. That greatly aided him. When the time for his election arrived the folks were so overwhelmingly in his favor that President Burge did not give the opposition an opportunity to vote. Burge was criticized for it but he wanted to show as much evidence of harmony as possible and he was willing to take the rap.

New Workers Introduced

The first session of the convention opened with 261 messengers and 106 visitors present. President Burge appointed committees on credentials, nominations, time, place, and preacher, and a special committee consisting of Dr. B. O. Herring, O. Dean Johnson, Wayne Rosecrans, Dr. A. F. Crittendon, and Floyd Looney to be responsible for extending an invitation to the Southern Baptist Convention to hold its 1950 meeting in California.

With the formalities of welcoming speeches, congregational singing led by Joseph E. Daniel, and the appointment of necessary committees, the president introduced Executive Secretary Crittendon who invited all new pastors, visiting denominational workers along with all employees of the state convention to come to the platform to be introduced. Forty or fifty persons came including Dr. C. E. Wilbanks, his secretary, Mrs. Martha McCarty, D. L. Goodman, Robert D. Hughes, the present president of the convention, H. D. Wilkes, Woodrow H. Rosecrans, W. I. Lowe, Mrs. C. D. Creasman, O. L. Lowe, Ira Patishall, C. A. Johnson, Grady Lambert, Helen Ige, Dr. A. S. Newman, Norman Fromm, E. W. Moon, Mrs. J. L. Brantley, (Miss Margaret Grogard until that year) Charles W. Christian, Ray L. Garrett, Charles R. Gage, James E. Carroll, and many more.

Bob Hite Preaches

Following a report on the Radio Commission by Dale Hufft, Dr. Sam F. Lowe, director of the Radio Commission from Atlanta, Georgia, addressed the convention.

S. H. Casey read a report on The California Southern Baptist in which he recommended that the paper continue to be printed on the high grade paper stock that had been used in the past, that prayerful consideration be given by the board of directors in an effort to have the paper published weekly, that the convention encourage the pastors to put The California Southern Baptist in the church budgets,

and that the editor be encouraged to frequently condemn the publication of cheap and obscene literature which was found on the news stands. There was also other emphasis on religious literature by Ralph W. Bayless who spoke concerning the American Bible Society.

The annual sermon was preached by Bob Hite, pastor, Trinity Baptist Church, Vancouver, Washington, using as his text Luke 8:22-26.

Visitors Speak

The afternoon session of the first day of the convention was, for the most part, given to addresses by visitors who were representing the various boards, agencies, and institutions of the Southern Baptist Convention.

The first speaker was Dr. Stewart A. Newman, whose address followed reports on Christian education by Norman Fromm and Golden Gate Seminary by Dr. B. O. Herring. Newman's address was followed by an inspiring message by Dr. Frank H. Leavell, secretary of the Department of Student Work for the Baptist Sunday School Board. Among other things Dr. Leavell urged the pastors and other church workers to never lose sight of the young men and young women when they go away to college. Dr. Leavell urged the convention to provide the expense of Norman Fromm to a meeting of the Baptist World Alliance Youth Conference in Stockholm, Sweden.

Dr. S. G. Posey Elected President

When the time arrived for the election of officers W. I. Lowe nominated Hollis A. Burge for a third term as president. Burge had contended that he did not choose to be considered for a third term but that it was his understanding that Dr. Crittendon desired that he be elected again. James E. Carroll nominated Dr. S. G. Posey. When the votes were counted Burge had 123 and Posey 148. The next motion was to make Posey's election unanimous.

For first vice-president, D. B. Weaver nominated Dale Hufft, E. H. Childress nominated E. D. Giddens, and Edmond Walker nominated James E. Carroll. When the votes were counted it was announced that Giddens received 51, Hufft 84, and Carroll 105. Carroll's election was soon made unanimous. For second vice-president, Childress nominated Giddens again. O. Dean Johnson nominated L. A. Watson, and Ralph Smith nominated Dale Hufft. When the votes were counted it was revealed that Giddens' stock had come up

two votes to give him 53. Watson received 78 and Hufft 107. The messengers in good Baptist fashion made it unanimous.

H. B. Long was elected recording secretary and Louis Hendricks assistant recording secretary without opposition.

J. B. Sims, historical secretary, was defeated by O. Dean Johnson who was nominated by S. H. Casey.

Dr. A. F. Crittendon was nominated for executive secretary by Grady Lambert who had recently come from Oklahoma to be pastor of Fifth Avenue Baptist Church in Pomona. When he was nominated Woodrow H. Rosecrans, who had recently accepted the pastorate of the First Baptist Church, Barstow, addressed the president and said: "I think we are just spinning our wheels. I make a motion that we declare him elected." Someone seconded the motion and President Burge asked all who favored Crittendon to stand. Most of the messengers stood and Burge did not give the opposition an opportunity to vote.

S. H. Casey, who usually insisted upon going by the constitution and by-laws of any organization he had anything to do with, made a motion that all officers assume their duties at the close of the present meeting of the convention and it was approved. That was done even though Article V Section 2 of the constitution says: "The officers shall be elected annually and shall hold their respective offices until their successors are elected."

John Farmer Sends Gavel

John A. Farmer, who began work with the convention in 1943 as Sunday school and Training Union secretary and who later headed the departments of Sunday school and Brotherhood work before becoming Brotherhood secretary in South Carolina, had a few days prior to the convention sent Dr. A. F. Crittendon a gavel which was made from a piece of wood taken from an old pulpit stand in the First Baptist Church, Charleston, South Carolina. In a letter to Crittendon Farmer stated that the church had moved from Kittery, Maine to a community near Charleston, South Carolina in 1682 and that a pulpit made of mahogany from the West Indies was put in the church building in 1822. When the old pulpit was replaced by a new one Farmer secured a piece of the wood from which the historic gavel was made.

Secretary Crittendon presented the gavel to President Burge who later in the convention presented it to his successor, Dr. S. G. Posey. In presenting the gavel to him Burge reminded him that in the two previous years he had not had to scar or scratch his gavel because of

disunity and dissension. Burge said: "I am handing you this new gavel without a scar or scratch on it with a prayer that it will never have to be scarred." With the gavel Burge presented Dr. Posey a copy of Roberts' Rules of Order and a New Testament.

By this time it was Wednesday evening and there were 350 messengers and 179 visitors present to hear the annual report of the board of directors by Dr. A. F. Crittendon. By action of the convention the year before the books were closed September 30 instead of October 31, as in previous years; therefore the report covered only 11 months. Dr. Crittendon reported that the churches had contributed \$104,580.90 for missions of which \$69,344.61 was designated for the Cooperative Program. He went on to state that \$26,865.78 had been sent to the Southern Baptist Convention's Executive Committee for world missions.

In expressing thanks to the Home Mission Board and the Sunday School Board, Dr. Crittendon explained that \$29,000 had been contributed by the Home Mission Board to help with the general mission program, \$4,000 had been designated to the department of evangelism, and an additional \$31,000 contributed to the church building loan fund. He stated that \$9,000 was appropriated by the Baptist Sunday School Board for the Sunday school and Training Union budgets and that during the year \$1,725 more had been given for promotional work. In the meantime the children's home fund had reached \$9,763.66 with \$8,000 of the amount invested in the headquarters property at five per cent interest. The convention was informed that tenants in the Baptist headquarters property had moved and that all of the building would be converted into offices.

Recommendations Approved

The following recommendations of the board were unanimously approved by the convention: "(1) That major emphasis be placed on the Cooperative Program as the best plan and primary means of support for all of our denominational work, (2) That no special appeals be made in the churches by any agency sharing in the Cooperative Program receipts without the approval of this convention or its board of directors, (3) That we instruct all agencies sharing in the Cooperative Program receipts not to incur any debts during 1949 not authorized by the board of directors, (4) That we exercise the strictest economy consistent with the best administration and promotion of our work, (5) That we set up a 10 per cent contingency fund of the in-the-state portion of Cooperative Program funds as a safeguard against possible deficits, (6) That our operating budget for

1948-49 convention year be set at \$217,500 which we expect to raise from the following sources: Cooperative Program, \$125,000; state mission offering, \$8,000; The California Southern Baptist income, \$9,000; state specials, \$1,000; Ministers Retirement, \$8,500; Golden Gate Seminary (budget designations) \$5,000; Golden Gate Seminary (Christian Education) \$5,000; Southern Baptist Convention specials, \$12,000; Baptist Sunday School Board, \$10,000; Home Mission Board, \$34,000, total \$217,500, (7) That we adopt the method used in most states of the Southern Baptist Convention and provide necessary convention expenses, administration and promotion expenses, publicity, and promotional expense on behalf of all agencies before the distribution of Cooperative Program receipts, (8) That distributable Cooperative Program funds be divided and applied on the basis of 25 per cent for Southern Baptist Convention causes, 30 per cent for Golden Gate Baptist Theological Seminary, and 45 per cent for state mission causes, (9) That all designated funds be applied as directed by the donors, (10) That we continue emphasis on stewardship and missions and promote a series of district rallies during April to inform our people on all phases of our denominational program, (11) That we give new emphasis to evangelism and doctrine and pledge our best cooperation to our new department of evangelism in this crusade."

Dr. Crittendon did not speak to the report but yielded to Dr. C. E. Wilbanks who in a fifteen minute speech called upon all forces to unite behind the enlarged program which had been adopted.

Mrs. J. L. Brantley Gets an Orchid

Ellis B. Evans in reporting on the Sunday school work stated that enrolment had reached more than 30,000, that more than 13,000 boys and girls had been enroled in Vacation Bible schools during the past summer, and that 3,638 study course awards had been issued during the past year. He introduced the following workers in his department, all of whom served without pay with the exception of himself and his wife: Mrs. H. H. Stagg, young people; Mrs. M. E. Cunningham, Intermediate; Mrs. L. V. Bray, Junior; Miss Louise Talley, Intermediate; Miss Lizzie Waite, Intermediate; Miss Polly McNabb, Cradle Roll; Miss Junerilla Cooper, Administration; Mrs. Lawrence Brantley, Nursery; Miss Sallie Winchell, Administration; Mrs. Ellis B. Evans, office secretary, and Sam Jones, president of the State Sunday School Convention.

When Evans had made his introductions, paid tributes to the workers, and made special mention of Mrs. Lawrence Brantley, who

had during the year changed her name from Miss Margaret Grogard and had resigned as Convention-wide Nursery worker of the Baptist Sunday School Board in order to become the wife of the pastor of the First Baptist Church in Needles, he pinned an orchid on Mrs. Brantley and asked her if it were the first one. She assured him it was not. Evans said: "In that event I suppose I can't proceed with any further presentation ceremonies." After the crowd had a good laugh Evans called Floyd Looney, editor of *The California Southern Baptist*, to the platform to pay tribute to him for his assistance in giving publicity to the work of the Sunday school department. Evans came up with a dahlia as big as a man's hat and pinned it on the lapel of Looney's coat, kissed him on both cheeks amid roaring cheers from the crowd. The next morning Miss Martha Anne Freeman, Looney's secretary, was wearing the dahlia but refused to say whether there had been a presentation "ceremony."

Dr. Alfred Carpenter Speaks

Before the messengers retired for the night they heard a report on Training Union by Norman Fromm followed by an address by Wayne Rosecrans, pastor of Highland Avenue Baptist Church, National City, and a report on home missions by Joe Davis followed by an address by Dr. Alfred Carpenter, secretary of direct missions for the Home Mission Board.

Between the two reports special music was provided by Mrs. E. Hardy Childress.

Dr. Posey Presides

Even though the convention had voted for Burge to preside until the end of the sessions, he asked Dr. S. G. Posey, the newly elected president, to preside at the final session of the convention on Thursday morning. Ironically, Posey's first job was to preside while the convention heard a report on the orphans' home. Some folks facetiously remarked that Burge had gone through that two years before and he didn't want to have the same experience again. However, the waters were calmer and the report was read and passed without comment and the convention hurried on to hear a report of a committee on hospitals by D. A. Dalby.

Dalby reported that a hospital in Alhambra could probably be bought for \$300,000 and that local civic leaders had promised to assist in selling \$750,000 in bonds in order to finance additional buildings providing Baptists saw fit to buy it. Dalby explained that \$750,000 additional money would provide buildings and equipment to bring

the hospital up to a 300-bed capacity. The convention adopted Dalby's recommendation that the matter be referred to the board of directors with power to act. The disposition of the board in the matter will be noted later.

College Trustees Elected

Upon the recommendation of a college investigating committee, headed by John O. Scott, the convention approved the appointment of trustees for a proposed college. Scott's committee called attention to the fact that it would take several years and much money to build a college but it would be well to have a board of trustees empowered to consider possible sites and to receive donations. The committee went on to explain that it was not anticipated that any concentrated financial drive would be made nor was it the plan of the committee to encourage anyone to lessen his support of Golden Gate Seminary.

More Resolving and Relaxing

When the committee on resolutions made its report, mention was made of the contributions of the Sunday School and Home Mission boards, the kindness of the people in Sacramento, and an appeal made to the churches to support the Southern Baptist Relief Center at New Orleans, Louisiana. In other resolutions the convention rapped the liquor traffic, deplored the use of tobacco, and scored President Truman for his failure to recall Myron C. Taylor, his personal envoy to the Vatican.

Before the report was adopted Floyd Looney asked that a resolution of praise be given President Truman for his frequent attendance of church services. He explained that it is fine to rap a fellow when he is wrong, but it is also well to commend him when he is right. The messengers agreed and Looney's resolution was included in the report.

Board Members and Trustees Named

Except for a report on the Relief and Annuity Board by R. G. Brister, pastor, First Southern Baptist Church, Long Beach, and a closing address by Dr. C. E. Wilbanks, the only other business left was to set the time and place for the next annual meeting and to hear a report of the nominating committee.

Long Beach was designated as the meeting place, the time to be set in cooperation with the meetings of the state conventions in New Mexico and Arizona, Wayne Rosecrans was named convention preacher, and Ed F. Harness his alternate.

Before the convention adjourned the messengers left the affairs of the board of directors in the hands of T. J. DuBose, G. H. Woodward,

Quincy Phipps, Frank Nixon, D. A. Dalby, Dave Chamblin, B. N. Lummus, Wallace Hough, M. E. Hall, R. G. Brister, E. H. Childress, Leonard B. Sigle, Leslie E. Sanders, J. Morris Mulkey, Jack Combs, Sam Brian, Wade Campbell, L. O. Hall, Grady Lambert, Woodrow Rosecrans, and Russell Trammell.

Named on the board of trustees of Golden Gate Seminary were: J. L. Brantley, A. H. Center, W. B. Huntsberry, Edmond Walker, C. R. Collier, Don Giddens, Robert D. Hughes, Wayne Rosecrans, Hollis A. Burge, J. M. Cooper, O. Dean Johnson, and John O. Scott.

The newly authorized college board of trustees included the names of John O. Scott, H. B. Long, O. Dean Johnson, E. Hardy Childress, and Walter D. Thompson.

And thus we pull the curtain on one of the most harmonious sessions in the history of the convention. It was apparent to most of the messengers that Dr. Crittendon's popularity was increasing and that harmony was about to be restored. Unfortunately the events that followed during succeeding months shattered their hopes.

ADVENTURES WITH THE BOARD OF DIRECTORS

Dr. S. G. Posey, who was elected president of the convention in Sacramento, did not have an opportunity to preside over a meeting of the board until January 14, 1949, due to the fact that California Southern Baptists were depending on appropriations by the Sunday School and Home Mission boards for much of the money used in missionary, Sunday school, Training Union, and BSU work. It was necessary to know what these appropriations were before making out a budget for the year.

In Dr. Posey's preliminary remarks he commended the members of the various committees for their fine Christian spirit displayed in the various committees during the two days preceding the meeting.

By way of organization the brothers elected E. J. Combs and Leslie E. Sanders, first and second vice-presidents, with no others being nominated, but when the time came to elect an assistant recording secretary Wallace Hough nosed out Russell Trammell by a vote of nine to seven. After nominations were made for historical secretary J. Morris Mulkey was elected by defeating T. J. DuBose 13 to three.

The first business following organization was to hear a report of the property committee, which for the most part dealt with the Vinson estate and the Yoder property. Attention was called to the fact that Vinson had remarried and was requesting permission to build a house for his new wife on a portion of the vacant lot which he had

deeded to the convention. He wanted to lease the lot or buy it from the convention for \$200. It seemed that Vinson had promised his second wife that he would build her a house if she would marry him and when the time came for him to make good on his promise he didn't have a lot to build it on. The committee was of the opinion that it would be best to sell him the small part of the lot for \$200, but Floyd Looney, who had secured the deeds from Vinson and his first wife, called attention to the wishes of the first Mrs. Vinson stating it would be improper for a second wife to come in and prevent her wishes from being fulfilled. The board agreed to lease Vinson the portion of ground with the provision that any improvements put on it would become the property of the convention upon the death of his second wife.

Let us leave the board meeting long enough to say that the transaction was never made, but instead Vinson bought his wife a house, took all the money he could get together including what he had loaned to the convention, and in a few months what cash he had was squandered by his second wife's relatives and he and Mrs. Vinson were both dead. About all the convention got out of the estate was some money he had loaned to other parties, and, of course, the house and lots.

It was reported that Yoder Memorial Southern Baptist Church had disbanded and that letters had been granted all of the members. The board agreed for a small committee to have charge of the Yoder property and to study the problems involved and report later.

Assembly Committee Recommends Beulah Park

The assembly committee consisting of G. H. Woodward, J. Morris Mulkey, D. A. Dalby, E. H. Childress, Russell Trammell, L. B. Sigle, and M. E. Hall recommended that the assembly be held again at Beulah Park and that it begin August 18 and run through the 25th. Walter D. Thompson and Dr. Crittendon were authorized to set all prices and do the buying for the assembly. Dr. Crittendon, the department heads, and anyone else whose assistance they desired, were designated as a program committee, but when the recommendation came to the board it was agreed that E. H. Childress, Russell Trammell, and Leonard B. Sigle would also serve on the program committee.

There was considerable complaint because Crittendon and the assembly committee later decided to meet and make out the program without counsel with the department heads. When the program was printed and bore the names of the editor and each department head as

members of the program committee, the exchange of words between Crittendon and some of them was not on the highest fraternal plane.

Paper Study Approved

T. J. DuBose had long since let it be known that he was opposed to The California Southern Baptist using the coated book paper instead of newsprint. His contention was that it was an unwise expenditure of mission money. He persuaded The California Southern Baptist Committee to recommend to the board that he, B. N. Lummus, and L. O. Hall be named on a committee to investigate the price of both coated book and newsprint paper and report to the meeting of the state convention the next fall. Year after year the convention had authorized the editor to continue publishing the paper on coated book stock. In the meantime Looney assured the members of the committee and the board that he was perfectly willing to have the investigation made but stated that for the present the decision of the convention would have to be respected. Sufficeth it to say that the committee made its study and recommended to the convention that the same high grade of paper be used.

New Missionaries Named

The committee on missionary nomination and assignment, composed of T. J. DuBose, M. E. Hall, E. J. Combs, G. H. Woodward, Dave Chamblin, Woodrow Rosecrans, and Grady Lambert, recommended that all missionaries be retained on their present fields with the exception of R. W. Lackey who would confine his activities to the Fresno area. The reason for reducing the territory of Lackey was that he was a strong contender for the idea that churches should not receive members from churches which practiced open communion or received persons with alien immersion. He was injecting that issue into various churches and thereby causing considerable dissension. It seemed to be the opinion of the brothers that if his territory could be narrowed down there would be a corresponding reduction in dissension.

The board heartily adopted the recommendations and approved the nomination of Leonard B. Sigle for missionary in the area of Northern California and J. E. Chambers for the Bakersfield-Mojave Desert area. Sigle accepted, but Chambers kept putting the board off for months and months and finally declined. Needless to say, many of the churches in the San Joaquin Valley were critical of the board's action for moving Lackey and electing a brother and allowing him months to make up his mind not to accept.

Headquarters Repairs and Alterations Ordered

When the board adjourned for lunch a tour was made of the headquarters building at which time the brothers made a thorough inspection of the buildings and equipment. When they came together for the afternoon session they voted to authorize Secretary Crittendon to have the M Street property painted, repaired, and to install proper lighting fixtures in the building. They directed him to employ a custodian and to replace two large windows with doors in the end of the Calaveras Street property in order to provide a loading dock for The California Southern Baptist.

He complied with all the orders except to put in the loading dock, giving as his reason that to do so would deface the property. He contended that the editor was big and strong and it would not hurt him to carry the papers in and out.

Hospital Proposal Rejected

The board rejected a proposal of the hospital committee presented by the chairman, D. A. Dalby, recommending that Dr. Louis Bristow, a former administrator of the Southern Baptist Hospital in New Orleans, be invited to California to make a survey of a hospital in Alhambra which the owners desired to sell to Southern Baptists. When the proposal was offered Dr. Crittendon stated that Dr. Frank Tripp, head of the Southern Baptist Convention's Hospital Commission, had written him that in his opinion the purchase of the hospital was unwise. Dalby contended that Tripp could not give an unbiased appraisal of the situation from a distance of 1,800 miles. He went on to state that in his opinion it would be better for California Southern Baptists to spend \$500 for the advice of Dr. Bristow. Crittendon was opposed to the move stating that in his opinion it would be a foolish expenditure of that much mission money. When the argument was pretty hot between Dalby and Crittendon, Floyd Looney interrupted by saying: "It seems to me if a fellow has something to sell and wants \$350,000 for it and has only one prospective customer that he ought to be willing to pay the expense of his prospective buyer for an on-the-spot look at whatever he wants to sell. After all, California Southern Baptists were approached about this proposition. They didn't ask for it, and if they buy the hospital they'll still have to float a \$750,000 bond issue to build an addition. It seems to me that it's up to the owners of the Alhambra hospital to convince us that it's worth the money." The brothers turned down Dalby's proposition thereby closing the hospital issue for many years to come, but in doing so they gave Dalby a rising vote of thanks for his work on the proposition.

Those who have since given Looney credit for killing the proposition have not been so generous in their attitude.

Dr. Bailey's Request Referred to Executive Committee

Dr. J. W. Bailey had, previous to the meeting, put in the hands of Secretary Long a communication in which he made the following recommendations:

- “(1) That the state executive board be empowered to create a Negro Department of this convention;
- (2) That this department help the Negro work in the convention in California as all our Southern states do;
- (3) That all the associations be asked to take a freewill offering every month and send the same to the executive board;
- (4) That the executive secretary-treasurer send to J. W. Bailey, the elected representative of Negro work, \$50 per month out of this fund if the treasury will allow;
- (5) That this monthly offering be given over and above the Co-operative Program of the state convention.”

The above recommendations were copied from Dr. Bailey's own handwriting.

Heretofore a special committee had been appointed each time Dr. Bailey would come before the board with a request. He had again and again charged the various committees with failing to carry out the expressed wishes of the board. This time the brothers agreed to refer his request to the executive committee, but took no further action at that time.

Christian Education Day Set

By request of Dr. B. O. Herring, president of Golden Gate Seminary, the first Sunday in June was designated as Christian Education Day and the Brotherhood organization, under the direction of Ellis B. Evans, was given the responsibility of its promotion.

In other actions the board agreed to invite the Southern Baptist Convention to hold its 1951 session in San Francisco, providing the convention voted not to accept an invitation to meet in California in 1950. A request by Charles Henry Hufft that the Baptist students have authority to solicit funds from the churches to send Norman Fromm to the Baptist Youth Conference in Stockholm, Sweden, was

referred to the executive committee, and the second Sunday in May was designated as American Bible Society Day.

Before adjourning E. J. Combs, Grady Lambert, and T. J. DuBose were elected to serve on the executive committee with H. B. Long, Dr. S. G. Posey, and Dr. A. F. Crittendon who were members by virtue of their offices.

Amerivet Academy Property Purchase Approved

A few days after the board meeting Executive Secretary Crittendon learned that the Amerivet Military Academy in Atascadero was for sale and that many local citizens were interested in Southern Baptists purchasing it for a college. Crittendon was so interested in the proposition that he got in touch with General Missionary Floyd E. Pittman, who was serving in the area, and arranged to meet him, the owners of the academy, and a group of Atascadero citizens, to discuss the proposition. Out of that meeting came a called meeting of the board of directors at Atascadero, February 7, 1949. While only 11 of the 21 members responded to the call, what they lacked in number they made up in enthusiasm as they toured every room, hall, and foot of ground on the four and one-half acre campus. There was a free exchange of ideas concerning the merits of its purchase.

While everyone agreed that the property, which had on it buildings costing \$600,000, was worth the \$110,000 which the owners were asking for it, there were some who doubted the wisdom of establishing a Baptist school in a small town where students would have little opportunity to secure employment. Chief among the objectors was R. G. Brister of Long Beach. There were some who expressed the opinion that the establishment of a college would hinder the growth and development of Golden Gate Seminary, which at that time still received practically all its support from California Southern Baptists.

After a three-hour meeting, much discussion pro and con, Sam Brian, pastor of the First Southern Baptist Church, Salinas, made a motion which was seconded by Wallace Hough, pastor of Central Baptist Church, San Mateo, that the purchase of the property be approved. This called for more discussion which resulted in an amendment being offered by Wade Campbell and seconded by E. Hardy Childress, that the executive committee be instructed to employ a competent engineer to look over the building and estimate the cost of needed repairs, alterations, and upkeep of the building and grounds, and that Dr. H. D. Bruce, president, East Texas Baptist College, be asked to come to California, look over the property, and give the

board the benefit of his advice. The amendment pleased the brothers and then the motion as amended was adopted and California Southern Baptists were soon to be in the college business if the advice of the engineer and Dr. Bruce proved to be satisfactory.

The only formality left was for Dr. Crittendon to poll the members of the board, providing the advice of Bruce and an engineer indicated that it would be advisable to consummate the deal.

By-Laws Question Raised

In those days you could usually figure on two things happening in a board meeting: Dr. J. W. Bailey would be present with a request for money, and Floyd Looney would call attention to constitution and by-law violations. The Atascadero meeting was no exception to the rule. Dr. Bailey didn't know about it and wasn't present, but Looney was, and before the meeting adjourned he said: "I believe this meeting wasn't advertised in The California Southern Baptist, and at the last meeting of the board by-law changes were adopted which required that each special meeting be publicized in The California Southern Baptist, and that individual notices be sent to all the members. I wasn't advised of this meeting until a couple of days ago and therefore the provision of the by-laws has not been fulfilled."

Dr. Crittendon hit the floor and said: "That provision was deleted." Looney pulled a copy of the minutes of the board out of his pocket and read the by-law provision to him. H. B. Long, the recording secretary reached in his brief case, pulled out the original draft of the by-law changes, and said: "Here it is with Sigle's, Woodward's, and Mulkey's name on it," at which time the three brothers who had signed the instrument said: "We later agreed to delete that portion, Brother Long, and you failed to catch it," to which Long replied: "Well, there's nothing in the records to indicate it and that's the way it's going into the annual."

E. J. Combs, who presided at the meeting in the absence of President Posey, said: "Is there any objection to asking Brother Long to delete that section from the by-laws?" There was no objection and it passed by common consent after which the meeting adjourned.

College Proposition Killed

During the weeks that followed the Atascadero meeting there was excitement in the air. It seemed that California Southern Baptists' hope for a college was about to be realized. It developed, however, that advice given by John Dresch, a building contractor who at that time

belonged to Calvary Baptist Church, Ventura, and Dr. H. D. Bruce did not indicate that it was wise to proceed with the purchase. Nevertheless, some of the brothers said: "Dresch is a building contractor and he wants to build buildings, not pass judgment on ones already built," while others said: "Bruce is president of a college and is more interested in getting California Southern Baptist students to come to Texas than he is in building a school in California," but most of the brothers believed in their sincerity and relied on their advice.

The executive committee decided to call the whole board together for a meeting in Modesto, April 1, where the annual Sunday School Convention was meeting. The meeting was held in the First Baptist Church (Northern) and was attended by 12 members, but President Posey was absent again.

While there were other matters considered at the meeting, interest centered around a report of the executive committee concerning the proposed purchase of Amerivet Academy. On behalf of the executive committee Dr. Crittendon read letters from both Dresch and Bruce, along with communications from certain members of the board who could not be present but who had expressed the belief that it was unwise to proceed with the purchase. There wasn't much discussion of the proposition for there seemed to be a unanimous opinion that nothing was left to do except kill it.

J. Morris Mulkey made the following motion which was seconded by T. J. DuBose, "That the board discontinue negotiations for the Atascadero property and instead of purchasing college property at this time put its full force and effort into plans to promote the Co-operative Program and the Christian Education Day offering for Golden Gate Seminary." Some brother got up and made the suggestion that he thought we ought to have a season of prayer before voting. Mulkey said: "Brethren, if we haven't already talked to the Lord about this we've started in pretty late to expect an answer from him this afternoon. I'm ready to vote." Most of the brothers chuckled and all voted for the motion.

Bailey Issue Settled

The executive committee had been handed the knotty problem of Dr. J. W. Bailey's proposal that a department of Negro Baptist work be established by the convention and that he be designated as head of the department and paid for his services. This question had been constantly before the board for the past five or six years. Upon recommendation of the executive committee the board agreed to sanction

no appeals made to the churches by Dr. Bailey and to look with disfavor upon establishing a department of Negro work under his direction. This was the last appeal Dr. Bailey ever made to the board.

Building Loans Granted

Upon recommendation of the executive committee loans ranging from \$1,000 to \$2,000 were made to the Downtown Baptist Church, Los Angeles, First Baptist Church, Gilroy, Baptist Temple, Modesto, Calvary Baptist Church, Richmond, College Avenue Baptist Church, Santa Rosa, First Baptist Church, Ripon, Greenleaf Avenue Baptist Church, Whittier, and the First Baptist Church, Needles.

Dr. Crittendon opposed loaning \$2,000 to the Downtown Baptist Church, Los Angeles, on the ground that \$2,000 had already been loaned and that in his opinion it was an unwise investment. The brothers overrode him and the loan was made. The result of their overriding his expressed desire was that the convention lost the \$2,000. Five years later the church disbanded without paying the \$4,000 and all accrued interest.

Non-Cooperating Churches and Pastors Rapped

The executive committee called the board's attention to the fact that certain churches were participating with their pastors in the Ministers Retirement Plan but were making no contributions through the Cooperative Program. Secretary Crittendon had complained that it was necessary to take mission money contributed by other churches to pay the denomination's portion of retirement for certain preachers whose churches were not supporting the Cooperative Program. The board unanimously agreed to instruct Crittendon to pay no retirement out of denominational funds for pastors whose churches were not contributing to missions and to so notify both the churches and the pastors.

In other action the board agreed to sell the Yoder property in Lindsay but it developed that certain covenants and agreements in the deed posed a question as to whether the convention could sell the property. It appeared that the property would have to be held in trust by the convention for the use of a Southern Baptist church in Lindsay.

Troubled Waters

Before the middle of 1949 there were evidences of friction here and there in the California Southern Baptist Zion. There were reports that the strong doctrinal convictions of General Missionary

R. W. Lackey concerning alien immersion and open communion were causing friction in some of the churches. Lackey strongly contended that a church should not accept a member who was baptized by a Baptist church which was known to practice open communion and at the same time receive persons with alien immersion. His position was shared by many but the majority of the pastors and churches were taking the position that such a view would pose more problems than it would settle. It would practically close the door against anyone who had been baptized by a Northern Baptist church, for most of them were loose on the ordinances. There were fellowship problems in several churches because of the issue.

The word began to get around that Dr. Crittendon and Floyd Looney, editor of *The California Southern Baptist*, along with others, disagreed with Lackey. Most Southern Baptists in California at that time were taking the position that it was the right of each individual church to decide who would be its members. Lackey and several of his followers were taking the battle to association workers' conferences and later the issue was injected into the annual meetings of district associations.

There were rumblings of dissatisfaction with certain other missionaries up and down the state. For instance some pastors were complaining because Milton E. Cunningham, missionary in the Los Angeles area, was organizing too many churches without consulting with the pastors nearest to where they were being organized. Complaints were coming from the Bay area that Missionary H. H. Stagg was not doing anything. Few if any of the general missionaries were free from criticism of one kind or another.

Added to the dissatisfaction with the general mission program there were complaints that Golden Gate Seminary, through the president, B. O. Herring, and the board of trustees, had adopted and projected a budget which called for a much larger expenditure of money than the state convention had anticipated its receiving. In an effort to meet the budget Dr. Herring was filling the mails with letters concerning the seminary's crying need. Pastors were complaining about his appeals saying they could not comply with his requests without upsetting their local budgets. Dr. Crittendon was charging him with violating the convention's policy by making appeals for funds without the consent of the convention or the board of directors.

Dr. Crittendon was becoming increasingly unhappy with the policy of the editor of *The California Southern Baptist*, who insisted

upon publishing actions of the board without counsel with him concerning what matters should be reported.

Tensions became so evident here and there that Dr. Crittendon called a meeting of the convention's executive committee and the committee on missionary nomination and assignment for the purpose of discussing some of the problems involved.

The meeting centered around two things: the activities of R. W. Lackey, and the activities of B. O. Herring. In the course of discussions it was agreed to ask Secretary Crittendon to write a letter to Lackey and all other general missionaries reminding them of the program of general mission work which had been approved by both the Home Mission Board and the board of directors of The Southern Baptist General Convention of California.

The meeting lasted far into the night, even beyond the midnight hour, for it was some time after midnight when T. J. DuBose called R. W. Lackey, who had just walked into his house after returning from a preaching engagement in the southern end of his territory. DuBose asked him to come to the Baptist headquarters because the executive committee and mission committee members wanted to talk to him. When he arrived Dr. Crittendon had left and the discussions took place between the members of the two committees. The members of both committees voted to ask Lackey to confine his missionary work to Fresno County. He didn't promise to do it and insisted that the matter be taken before the board for decision. He objected to committees exercising the prerogatives of the board. Oddly enough the recommendation was never taken to the board.

In the course of the evening's discussions the question of Golden Gate Seminary and President Herring's numberless appeals going through the mail came in for considerable discussion. The members of the committee were unanimous in their opinion that Herring had violated the instructions of the convention and agreed to ask him to meet with the board of directors at its next meeting which was scheduled to be held in Santa Cruz, August 23.

Before Dr. Crittendon left the meeting he registered his complaint concerning what he termed Looney's lack of cooperation by refusing to withhold news dispatches from The California Southern Baptist which the executive secretary did not want published. Crittendon insisted that actions were taken by boards and committees which should not be publicized. Looney contended that when the board of directors took action it was his duty to tell the folks about it. He was in a meeting in Ridgecrest, North Carolina, however, and knew nothing about the meeting until he returned. When he went to Critten-

don's office to get information about the committee meetings he was informed that there was nothing to report. Looney said: "What's wrong, didn't the committees do anything?" to which Crittendon replied: "The executive committee has decided that my office will be the clearing house for information and you will publish only such information as I deem necessary in the promotion of the work." When Looney began to interview the members of the executive committee in an effort to determine what action was taken he learned that no action was taken but that Dr. Crittendon understood that the matter passed by common consent. Looney advised Crittendon and the executive committee that it was not the prerogative of the committee to decide on questions of The California Southern Baptist since there was a California Southern Baptist committee and the matter had never been referred to the executive committee. That settled it.

The only other action of the executive committee at the meeting was to approve loans ranging from \$1,000 to \$2,000 to College Avenue Baptist Church, Santa Rosa; Memorial Baptist Church, Seaside; Pacific Grove Baptist Church, First Baptist Church, Norwalk, and the Del Paso Heights mission of the First Southern Baptist Church in Sacramento.

Executive Committee Criticized

When the board of directors met at Beulah Park during the state assembly August 23, 1949, one of the first items of business following a brief devotional, reading of the minutes, the introduction of visitors, and announcements, was to hear a report of the executive committee which had met the day before.

For some reason Dr. Crittendon had fallen into the habit of calling the executive committee together the day preceding the meetings of the board and would go over with it the various matters which he understood would come before the board. Charges were being made that the only reason for having a board meeting was to approve the actions of the executive committee. Some of the members didn't like it. One of the chief objectors was R. G. Brister, pastor, First Southern Baptist Church, Long Beach, who when the report of the executive committee was read, said: "I notice the executive committee has handled a good many things which this board has never presented to it. In fact, some of them I've never heard about. It's my understanding of the constitution that only those things which are referred to the executive committee by the board are to be brought back for consideration. Maybe I need to be clarified on that."

The question which he raised brought this comment from Dr. Crittendon: "I would think that the very fact that an executive committee

is set up that anything pertaining to the general welfare of the work would be profitable for consideration by the executive committee. I don't think they are limited to specific items referred to them by a specific vote of the board. If anything comes up that is for the common good and interest of the board, they might properly consider it."

His explanation did not satisfy the brothers who believed in following the constitution.

Mission Gifts Decline

In the quarterly financial report to the board it was stated that gifts to missions were falling far short of the goal adopted by the convention ten months before. It was explained that more than \$12,000 had been expended in excess of income since the meeting of the convention, and that due to an economic recession churches were laboring under financial handicaps and that less was being given to missions because of heavy building costs and other local expenses.

Dr. Crittendon explained that he had done his best to promote the Christian Education Day offering and that he believed that no extra appeal should be made in order to clear the way for a large offering for state missions. He expressed the hope that enough money would come in before the end of the convention year to avoid retrenchment, but at the same time he asked authority to borrow sufficient money to meet monthly payrolls if it should become necessary.

Golden Gate Seminary the Main Issue

The main issue before the brothers that day was Golden Gate Seminary and the president, Dr. B. O. Herring, in particular. Dr. Crittendon called on T. J. DuBose, chairman of the executive committee, to explain why Dr. Herring and the trustees of the seminary were asked to meet with the board. This DuBose did in a few words and the floor was yielded to Dr. Herring. From then on it was largely a pitched battle between Dr. Herring and J. Morris Mulkey with a few well placed shots by Sam Brian, who fought on the side with Herring, with Dr. Posey serving as referee. Most of the members of the board of directors of the convention were present, but the seminary trustees stayed home. Not many of them showed up for the fight.

In those days Golden Gate Seminary was receiving 30 per cent of the distributable Cooperative Program funds given by California Southern Baptist churches. Twenty-five per cent was being channeled through the Executive Committee of the Southern Baptist Conven-

tion for world missions. The remaining 45 per cent was used for state missions. In other words, the seminary was receiving two-thirds as much for its operation as Dr. Crittendon had to run the whole program of the state convention. Nevertheless, Herring did not think that was enough and he was sending letters through the mail reminding the churches of the pitiful plight of the seminary. In the meantime the convention had adopted a financial program which called for a goal of \$5,000 in the Christian Education Day offering and an additional \$5,000 in budget designations, but the board of trustees of the seminary had met without conference with the board of directors of the state convention and set a goal of \$60,000 for the Christian Education Day offering. Obviously when the word went out that the seminary was trying to raise \$60,000 many a pastor was so discouraged that he did not present the matter to his congregation. The result was that less than \$10,000 was raised from the states of California, Washington, Oregon, New Mexico, Arizona, and Texas. In the meantime the board of trustees had approved a budget which, among other things, included a monthly salary payroll of \$2,700. This, coupled with property payments and other expenses incidental to running the seminary, made a budget that was far in excess of the entire budget of the state convention.

Dr. Herring, in a long speech, called attention to the seminary's needs. He said: "My heart sinks within me when I know that I can not pay the members of our faculty." Dr. Crittendon said: "My heart also sinks within me when I have to write a small check for the seminary, but I also think of 1,500 towns and cities in California without Baptist churches. I get letters from missionaries and others wanting help here and there to build churches, but there is no money. I am interested in the seminary the same as I am interested in other departments of our work, but we all have to share alike."

When Herring and Crittendon had finished their remarks Don Giddens said: "It seems to me that we should renew our offer to give Golden Gate Seminary to the Southern Baptist Convention with no strings attached. It seems to me that the seminary's growing so fast that it's outgrowing us. I love the seminary and would like to see it stay in my end of the state, but maybe we'd better not be too concerned about where it is, but more concerned about whether the Southern Baptist Convention will take it over or not."

At this point Dr. Posey reminded the brothers that nothing was before them since no motions had been made. Mulkey said: "We're not down to the bottom of this situation yet. I think it's a good time to ask a few questions. Dr. Herring has told us how much

he has received for the seminary, I wonder if he'll tell us how much he has spent." Herring said: "I have the report." Then among other questions asked by Mulkey were "When was the new property bought?" "Who negotiated for it and on whose authority?" Dr. Herring explained that the seminary property was bought on April 10, 1947 upon the authority of the board of directors of the state convention and the negotiations were made by O. Dean Johnson, chairman of the board of trustees, Leslie E. Sanders and A. H. Center, members of the executive committee of the trustees. Then Mulkey asked: "Do you have all the faculty members' salaries paid?" to which Herring answered in the affirmative. "Then what is the main thing that is past due?" Dr. Herring explained that the seminary owed Calvary Baptist Church \$30,000 which had been due for about three months.

At that point President Posey, who was pastor of the church and also a member of the faculty of the seminary, interrupted by saying: "Don't let the impression go out that Calvary Baptist Church is pressing the seminary for the balance due her. Our brethren are considerate and realize the emergencies and there was not a dissenting vote when we agreed to give the seminary more time. There was no criticism so far as I have heard toward the seminary in being unable to meet the obligation on time."

When Dr. Herring stated that all salaries were paid and Dr. Posey informed the brothers that Calvary Baptist Church was not crowding the seminary, Mulkey said: "Oh well, I'm glad to find out the seminary's not in such bad shape after all." Then Mulkey went on to state that he understood that the constitution and by-laws provided that any special appeals should be approved by the board of directors or the convention before they were presented.

Herring insisted that he was not necessarily making appeals but he thought he was under obligation to tell folks in the churches what conditions were at the seminary. He went on to say that it was not his fault that churches had not been giving to the Cooperative Program and that he had obligations to meet at the seminary and had no other choice except to convey his request to the churches.

Wallace Hough interrupted the battle between Herring and Mulkey and rose on point of order to say that he thought someone else ought to be heard. He no more than sat down when Sam Brian, pastor of the First Southern Baptist Church, Salinas, got up and said: "Our seminary has done more for the work in California than any other agency we have. Our church at Salinas has given more this year to the Cooperative Program than it did last year. We designated five

per cent to the seminary this year; next year we'll give 10 per cent." From then on Brian was in the fight. He went on to remind the brothers that if the seminary was in need he wanted to know it and if his church could help he wanted the members to know it. They won't give anything unless they know about the needs.

In the meantime Mulkey continued his charges that Herring and the seminary board of trustees had violated the by-laws by sending out appeals for help through the mail as he said: "Some of the letters you sent down my way I didn't let my church read. If I had they wouldn't have given as much to the seminary as they have." Mulkey made a motion that: "If any agency wants to make a special appeal that it present its proposal to the board of directors." E. Hardy Childress hit the floor and said: "I don't think that's necessary at all, because that motion is already in the minutes."

Obviously Herring and Mulkey were hopelessly disagreed as were several others, but they were about to run out of words and D. A. Dalby sensed it and took the floor to say that he didn't think special appeals were worth much and he didn't think much of the special offering idea. He went on to remind the brothers that he was going to push the New Testament plan of church finance and pay less attention to special offerings. He got an "amen" or two for that word, then he went afield slightly by paying his respects to the general mission program. He said a lot of the general missionaries weren't worth their salt and every man on the board knew it, that some of them had left, but some had stayed. He said too many of them would stop and have a bull session with the preacher and report it as a religious visit. To that remark he got a few hearty "amens," but President Posey reminded him that it would be well to stick with the subject at hand.

By this time the brothers were about ready for a love feast. The president asked them if they could meet on a common ground, agree, and all go home in a good humor. They didn't vote to do so, but on motion of Sam Brian they agreed to instruct President Herring to keep the letters going to the pastors and churches telling them about the conditions at the seminary but that no special appeals be made.

Before the meeting adjourned E. J. Combs, in a few brief words, paid tribute to Dr. Herring for his faithful efforts at the seminary stating that it seemed to be generally agreed that he had violated the by-laws but that all of us should go and see what he has done for Southern Baptists at the seminary. Combs made a motion that we renew our offer to give the seminary to the Southern Baptist Convention and urge the members of the Executive Committee of the

Convention to come and look it over. Floyd Looney, who was the California representative on the committee on theological education, asked Combs to withdraw the motion on the ground that the committee was already looking with favor upon accepting it and that any pressure movement might militate against it. Combs graciously obliged and withdrew his motion.

"What Is Sauce For the Goose Is Sauce For the Gander"

The next issue of The California Southern Baptist contained an editorial under the caption "What Is Sauce For the Goose Is Sauce For the Gander." While the editor didn't say who was the goose or who was the gander, he reminded everyone that children are quick to pick up the bad habits of their parents and cited the fact that the board of directors of the convention had repeatedly disregarded the constitution and by-laws in days gone by and that probably the seminary president and the board of trustees picked up the bad habits of their denominational parent.

Dissension Mounts

The weeks that followed the state assembly in Santa Cruz were marked by dissension and discord as the opponents of Dr. Crittendon marshalled their strength in an effort to prevent his re-election at the forthcoming meeting of the state convention in Long Beach. In the meantime communications were sent through the mail, some signed and some unsigned, charging him with the misappropriation of funds, heresy, and the like.

Floyd Looney, who shared Crittendon's views that it was the right of every Baptist church to decide who should be its members, joined in the fight by writing all the state executive secretaries in the Southern Baptist Convention, along with presidents of all the seminaries, requesting them to state what the policies were in their respective states concerning receiving members by letter who come from Northern Baptist churches. In almost every case the brothers replied by saying that it was the custom to receive Northern Baptists into full fellowship providing they had been baptized on the authority of a Baptist church. Looney published all the replies in The California Southern Baptist and was severely criticized for his action but pursued it because he believed that Crittendon at that point was being unjustly criticized and persecuted.

Ted C. Mouser, pastor, Wasco Southern Missionary Baptist Church, wrote practically every pastor in the state criticizing Looney's

action. Looney's only comment was that he regretted that Mouser didn't send his communication through The California Southern Baptist and thereby saved his postage.

In later years in one of Looney's visits to the Wasco church he received a check for more than \$500 for the Baptist children's home. On another occasion he was invited to be the speaker at ground-breaking ceremonies at which time the church began construction on a new church home. Later he was asked to preach the dedication sermon when the building was completed.

Chapter Eleven

THE NINTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1949-1950

When messengers began to assemble in Long Beach for the 1949 meeting of the convention there was considerable anxiety among many of the pastors and other representatives of the churches because of broken fellowship so evident on every hand. There were some who feared the convention would split over doctrinal issues. There was evidence on every hand that a stormy session was in prospect. Various segments of opposition to Dr. Crittendon's leadership began to crystallize. Los Angeles Association leaders interested in establishing a college had been assured that no sympathetic cooperation could be expected from him. He was making every possible plea to them and to others to wait until Golden Gate Seminary was in the hands of the Southern Baptist Convention. He was endeavoring to show that 30 per cent of Cooperative Program funds was already being channeled to Christian education through Golden Gate Seminary and that state missions should have every other available dollar in order to meet the increasing evangelistic opportunities. In spite of the fact that two-thirds as much money was going to Golden Gate Seminary as was being expended on state missions there were enthusiastic supporters of the seminary who were bringing pressure to bear on him to open up other avenues of support. Added to these problems was the doctrinal issue which was spearheaded by R. W. Lackey. There were others who opposed him for reasons which have been mentioned before.

Evidence of Growth

In spite of noticeable opposition the majority of California Southern Baptists were reviewing the progress of the work under Crittendon's leadership and were inclined to overlook any mistakes he might have made and give praise to his accomplishments instead. Some of his bitterest enemies had no answer for the record of the achievements of the churches during more than four years of Crittendon's leadership. The fact remained that in 1944 there were 78 churches which gave \$29,943.65 to missions and that during each succeeding year the number of churches increased as did gifts to missions. The number of churches had grown from 78 to 225 and receipts for the past convention year totaled \$251,218.26. In the meantime there had been a 500 per cent increase in church membership and a church building loan fund of more than \$60,000 had been established.

Book Store and Corridor Sessions

From the time the convention began until time for the election of officers during the last session, groups could be seen and heard in the Book Store, the corridors out on the lawn and most everywhere and there was one central theme of each "meeting"—the annual election of officers. Some were present with their minds made up. Others were visiting the various "conventions" in an effort to determine what stand to take on the issue at hand. Many of the brothers were perfectly willing to leave the usual singing, preaching, praying, reporting, and speech-making to others while they prepared the battle stations for the session which featured miscellaneous business and the election of officers.

The Convention Begins

When the first session of the convention opened on Wednesday morning, November 2, there was something reassuring about the manner in which President Posey took hold of his duties as the presiding officer. All groups seemed to forget the differences momentarily long enough to join with Dr. J. Campbell Wray, director of sacred music, Southwestern Baptist Theological Seminary, as he led the messengers in singing "All Hail the Power of Jesus' Name." Dr. Hollis A. Burge, a former president and pastor of the First Southern Baptist Church, San Diego, led a brief devotional; John S. Ashcraft, moderator of the Los Angeles Association, welcomed the messengers, and James E. Carroll, pastor, First Southern Baptist Church, Fresno, assured him that the welcome was appreciated.

As soon as the program was adopted, necessary committees appointed, and the announcement made by the secretary that 449 messengers and 266 visitors had registered, President Posey called Executive Secretary Crittendon to the platform and asked him to introduce all new pastors and their wives who had come to the state during the past year. New pastors included James J. Via, Elmer Sloan, J. O. Sanders, W. H. Hawes, Joe Townsend, Guy Bradley, Floyd W. Raley, Keith McCormick, Harold Dye, Garland Anderson, James H. Drake, Arthur Williams, H. S. Reeves, S. Villareal, Leon Morgan, O. T. Brown, C. L. Hammond, and Ed McCall.

Dr. Crittendon introduced George King who had come west to serve as missionary in the Los Angeles Association and who was later elected general missionary. Out-of-state visitors included D. W. Wilson, vice-president of Northeastern Schools in Minneapolis, Minnesota, Robert S. Denny, of the Baptist Sunday School Board, and Samuel E. Maddox, secretary, Department of Missionary Personnel, Foreign Mission Board.

Constitution Change Proposed

Earl R. Bigelow served notice on the convention that he was offering an amendment to Article II of the constitution so as to interpret the words "cooperating churches" to mean churches which had during the past year made a bona fide contribution to the convention's work. President Posey reminded the convention that provisions for amending the constitution provided that any proposed amendments must be read at the first session of the convention and voted on at the last session of any annual meeting. He ruled that the last session of the convention would be Thursday afternoon and that an evangelistic service which was to be under the direction of Dr. C. E. Wilbanks, secretary of evangelism, would not be a business session and would therefore have no controversial issues injected into it.

The President Speaks

The remaining portion of the first session featured the annual message of the president, reports on Cooperative Program, and The California Southern Baptist, after which the annual sermon was preached by Ed F. Harness, pastor, Allyn Avenue Baptist Church, Ontario.

Dr. Posey in his address spoke on "The Challenge of This Hour." He challenged the messengers to listen for the drops of blood as they trickled down the Saviour's face and dropped upon the leaves at the foot of the cross and while doing so to rethink the mission of Christ in the light of his suffering on the cross.

Harness in the annual sermon used as his text the 38th Chapter of Isaiah as he called attention to a sin-sick world that was waiting for the gospel while many Southern Baptists were contributing to a broken fellowship, writing anonymous letters, and making little or no contribution toward the spread of the gospel.

Dr. S. F. Dowis Speaks

The second session featured a report on home missions by B. N. Lummus followed by an address by Dr. S. F. Dowis, secretary of the Department of Cooperative Missions of the Home Mission Board. In his address Dr. Dowis stated that he had been attending conventions in California every year since 1943 and that he had become so attached to the work in the West that he sometimes thought he'd like to call his wife, tell her to dispose of what they had in Atlanta, and come on out to California for he was staying. He gave the messengers the assurance that Baptists "back east" were interested in the work

in the West. He went on to praise R. W. Lackey and others who were responsible for organizing the convention and framing its original constitution, for their vision and foresight by including an article which stated clearly that the convention would in no wise exercise any ecclesiastical authority over the churches. He magnified the time-honored doctrine of the sovereignty and independence of the church to the point that any who may have desired to inject a doctrinal issue were assured of a cool reception.

Other Convention-wide leaders heard during the afternoon included Mrs. George R. Martin, president, Woman's Missionary Union, and a member of the Executive Committee of the Southern Baptist Convention, Robert S. Denny, associate in the Department of Baptist Student Work, the Sunday School Board, and Hugh R. Brimm, executive secretary of the Social Service Commission of the Southern Baptist Convention.

Attendance Exceeds 1,000

By the time the messengers assembled for the evening session 523 messengers and 480 visitors had registered to bring the total attendance over 1,000 for the first time.

Reports were made on Training Union and Student work by Norman Fromm and on Sunday school and Brotherhood work by Ellis B. Evans, but interest centered around the annual report of the board of directors by Executive Secretary Crittendon.

Receipts Exceed a Quarter Million Dollars

Despite the fact that Cooperative Program receipts totaled only \$82,512.25 when a goal of \$125,000 had been adopted by the convention the year before, Dr. Crittendon reported that \$251,218.26 had been received for all purposes during the past 12 months. He expressed the belief that California Southern Baptists were a bit over enthusiastic the year before and stated that the board was recommending a Cooperative Program goal of \$110,000 for the next year. The total financial objective recommended by the board and adopted by the convention was \$244,000.

39 Churches Organized

In reporting on the work of the general missionaries Dr. Crittendon reported that 39 new churches were organized by the missionaries themselves. Of course there were other churches organized without the assistance of the missionaries. He went on to report that the general missionaries had traveled a total of 144,228 miles, made 742

visits to churches, attended 216 association meetings, conducted almost 4,000 personal conferences, and welcomed 576 new members into the churches on profession of faith.

Some Missionaries Resign

The report contained an announcement that B. N. Lummus, the first missionary to be employed by the board, had resigned to accept the pastorate of the First Southern Baptist Church in Madera; that Clyde J. Foster, missionary in the San Diego area, had resigned to enter Southwestern Baptist Theological Seminary, and that Floyd Pittman, who had served as missionary in the area of Pacific Association, had accepted the pastorate of Highland Avenue Baptist Church in National City. He also announced that Miss Martha Anne Freeman, assistant to the editor of *The California Southern Baptist*, had resigned in order to attend Golden Gate Seminary and that Mrs. Joseph E. Daniel, who had served in *The California Southern Baptist* office for part time, had resigned because her husband had accepted a position with the First Baptist Church in Miami, Oklahoma.

The report stated that Mrs. Martha McCarty had been employed as secretary to Dr. Wilbanks in the department of evangelism, that Leonard B. Sigle had been elected missionary to serve in the area of Northern California, and that Miss Polly McNabb had succeeded Miss Martha Freeman as assistant to the editor of *The California Southern Baptist*.

Outside Help Given

It was reported that \$30,000 was contributed by the Home Mission Board for assistance in the general mission program with an additional \$4,000 appropriated for the department of evangelism and \$25,000 added to the church building and loan fund. The Sunday School Board during the past year had contributed more than \$10,000 to the work in California.

While California Southern Baptists were receiving help from the Home Mission Board and the Sunday School Board they were also giving to world missions. The financial report showed that \$25,446.74 had been given to mission work beyond California and that \$31,359.03 had been given to Golden Gate Seminary.

Objection Raised

The recommendations of the board included one which said: "We recommend that we adopt the method used in most states of the Southern Baptist Convention and provide necessary convention ex-

penses, administration and promotional expenses, and publicity promotional expenses on behalf of all agencies before the distribution of Cooperative Program receipts."

This recommendation drew an objection by S. H. Casey who asked if it could be deleted from the report. He made no motion but simply raised the question. Dr. Crittendon answered him by saying: "All of these recommendations were carefully considered by the board of directors and there was unanimous agreement." Casey said no more and the messengers unanimously adopted the report together with all recommendations.

Herring Poll Authorized

The Thursday morning session featured a series of reports ordinarily heard at a Baptist convention. They included foreign missions, obituaries, nominations, and resolutions. The principal addresses were delivered by Dr. J. V. Dawes, foreign missionary, and Dr. Samuel Maddox, secretary of missionary personnel for the Foreign Mission Board.

There was much interest in a report of a committee previously appointed to extend an invitation to the Southern Baptist Convention to hold its 1951 session in San Francisco. A majority of the messengers to the Southern Baptist Convention in Oklahoma City had voted to come to California, but there were charges from a few disgruntles over the nation who said that unfair tractics were used in getting a favorable vote on San Francisco as the meeting place. Dr. B. O. Herring, chairman of the committee, stated that he and all the other members of the committee were in favor of polling the pastors in the Southern Baptist Convention in an effort to determine if they still wanted to come to San Francisco. The convention authorized the poll and it was taken.

It should be stated that results of the poll indicated that the majority of pastors still wanted to come to San Francisco.

Dr. Herring Speaks

There were many who did not believe that Golden Gate Seminary received a fair deal by having its report on the program just before the period for miscellaneous business and the election of officers. Many of the messengers said later that Dr. Herring was up against a hopeless battle in trying to get and hold the attention of a crowd when there were more exciting matters to be considered. Nevertheless the seminary quartette greatly aided him in getting the attention of the crowd to hear his stirring speech on "We Have An Anchor."

Brotherhood Department Authorized

When the time arrived for miscellaneous business George L. Seay, Los Angeles layman, made a motion that the convention instruct its board of directors to set up a full time department of Brotherhood work and to employ a consecrated layman as secretary. The messengers all voted for it, but it was destined to be a controversial question through the months which followed. For one thing, Dr. Crittendon had said all along that funds would not justify the employment of a full time Brotherhood secretary. Then too, Floyd Looney took up the issue editorially in *The California Southern Baptist* by calling attention to a provision in the by-laws which forbade the launching of new enterprises which had not been previously approved by the board of directors. Looney cited that Seay's proposal, according to Article VI Section 3 of the by-laws, would have to wait a full year before action could be taken on it. Seay strongly protested Looney's position, but President Posey and the board of directors sustained him.

Bibles Given

Upon motion of John D. Blaine an offering was taken for the purchase of 32 Bibles in order to present each employe of the Long Beach Municipal Auditorium with a copy. When the money was counted there was a surplus which was given to the Golden Gate Seminary library fund.

Cheap Encyclopedias Rapped

Upon motion of Hollis A. Burge the convention voted to ask Dr. J. M. Dawson, executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C., to use his influence in an effort to get certain encyclopedias to correct misstatements of facts concerning the origin of Baptists. His motion also provided that Dr. Dawson be asked to inform companies publishing encyclopedias that Baptists are not Protestants and at the same time commend publishers who place the origin of Baptists in New Testament times. The motion was unanimously adopted.

By-Laws Changed

Upon motion of C. H. Terwilliger the word "majority" was substituted for the number "seven" in Article I Section 7 of the by-laws. Heretofore only seven members of the board were required for a quorum. Terwilliger's motion, which was approved by the convention, provided that a majority of the members of the board must be present in order to transact business.

Officers Elected

Dr. S. G. Posey was re-elected president without opposition. Don Giddens nominated L. A. Watson and Joe Davis nominated Sam Brian for first vice-president after which Watson was elected. For second vice-president L. A. Watson nominated T. J. DuBose. George Seay made a speech stating that he thought a layman should have the position and nominated Roy Stubblefield. The messengers chose DuBose. H. B. Long was re-elected recording secretary without opposition and on motion of B. A. Rogers, Louis Hendricks was elected assistant recording secretary by acclamation. Upon motion of L. A. Watson, O. Dean Johnson was re-elected historical secretary by acclamation.

For weeks preceding the convention, interest centered around the office of executive secretary. It had become a well known fact that strong opposition would be present to vote against Dr. Crittendon but there was doubt that anyone would be nominated against him. When the time for the election of the executive secretary arrived, D. A. Dalby, pastor of First Baptist Church, Pacific Beach, secured the floor and began his remarks by saying: "Our executive secretary or any other man who's worth his salt would not accept a position if put in a horse race with another man. I know there is opposition to Dr. Crittendon as well as any of you, but I'd like to nominate our present executive secretary and let us vote on him, and if he's elected, very well; if not, then we can decide who we do want."

As soon as Dalby had finished his nominating speech, C. H. Terwilliger, pastor of the Calwa Baptist church, near Fresno, made a motion that the messengers vote by secret ballot. Quicker than a flash J. Morris Mulkey made a substitute motion that the messengers vote by standing. The substitute motion prevailed and while the vote was being taken Dr. Crittendon bowed his head and closed his eyes to make sure that he did not see who voted for him or against him. Had he been looking at the messengers he would have seen approximately 30 per cent of them stand up in opposition to his re-election. Nevertheless he was the choice of a large majority and was invited to the platform to speak. In a few brief remarks he read a telegram from George J. Burnett, who audited the books, stating that in making the audit he found the books in order and all funds accounted for. Dr. Crittendon went on to say that certain charges concerning his handling of funds had been made and that anonymous letters had been going through the mail and he was serving notice on all who had anything to do with such charges and the sending of anonymous

letters that prosecution proceedings would be instigated against them if such continued.

Car Purchase Explained

More than two years before the board of directors had initiated a plan for soliciting funds to buy a car to be owned by the convention and used by the executive secretary in his work. Unfortunately the churches did not respond to the plea for funds and only \$237 was contributed for that purpose. In the meantime Dr. Crittendon wrote letters to friends in other states which yielded \$275. He took the \$512 and applied it on a down payment for a personal car. When the news went out concerning the purchase there was criticism, chiefly from those who made no contribution. In the meantime Crittendon explained that in the event the convention did not complete the full payment of the purchase price of the car that he would return to the treasury the amount which he had applied on the purchase. When no more money came in and he failed to return to the convention's treasury the money as agreed, the criticism increased.

J. Morris Mulkey, who was a strong supporter of the administration, secured the floor and explained to the messengers that Dr. Crittendon did take the \$512 and apply it on the purchase price of a personal car, but reminded the convention that the total price was \$2,978 and that on a percentage basis he had driven it 13 per cent in his own business and 87 per cent for the convention. He went on to state that California Southern Baptists had invested seven per cent of the price of the car and that Crittendon's friends in other states had paid nine per cent of its cost and that he had paid the additional 84 per cent out of his own funds.

Mulkey closed his remarks by saying that Crittendon had not misappropriated any funds.

This concluded a stormy session of the convention which was closed by a prayer led by Dr. Crittendon.

ADVENTURES WITH THE BOARD OF DIRECTORS

The first meeting of the board of directors following the 1949 convention was held in Fresno, January 20, 1950 with 18 of the 21 members present. The records show that Lee Hall, Sam Brian, and Vandor Littlejohn were absent and that Morris Mulkey, Russell Trammell, and Owen Compton came in late. Visitors included Don P. Hathcock, Milton E. Cunningham, E. Rawlings, Joe Townsend, L. A. Watson, Norman Fromm, and Floyd Looney.

Following a brief devotional led by L. O. Hall and Don Giddens, the board organized by electing Grady Lambert and E. J. Combs first

and second vice-presidents, respectively; Byron F. Todd, assistant recording secretary, and J. Morris Mulkey, historical secretary. Members of the executive committee elected were James E. Carroll, chairman, John S. Ashcraft, and J. Morris Mulkey.

As soon as the minutes of previous meetings were read and approved the brothers began to hear reports of the various committees which had been appointed by President Posey. The first report came from Woodrow Rosecrans, Wade Campbell, E. H. Childress, Wallace Hough, and Leslie E. Sanders, members of the property committee. Upon recommendation of the committee the board authorized the expenditure of \$1,500 for redecorating and repairing the headquarters building at 1605 M Street with the understanding that it receive a coat of paint, a new roof, and other improvements which the \$1,500 would permit. The board also favored the committee's recommendation that no further action be taken in an effort to sell the Yoder property and that a son of Mrs. Vinson, who was living in part of the Vinson property, be required to pay rent after March 15, 1950.

Assembly Chairman Named

For some time there had been criticism of Dr. Crittendon's presiding over most of the sessions of the summer assembly. Many of his friends had come to the conclusion that he was getting criticism which might well be shared by others. Therefore, when the members of the assembly committee, consisting of E. H. Childress, chairman, J. Morris Mulkey, John S. Ashcraft, Owen Compton, H. B. Long, and M. E. Hall, met preceding the meeting of the board it was agreed to recommend that the chairman of the assembly committee serve as chairman of the assembly itself and that Childress, Hall, and Compton serve as a steering committee to work out details of the program. The committee also recommended that R. Lofton Hudson, at that time pastor of the First Baptist Church in Shawnee, Oklahoma, be invited to speak at the evening worship hour during the assembly, and that Dr. S. G. Posey be camp pastor and speak at the morning worship hour. Dr. Edwin McNealey, chairman of the department of sacred music, Southwestern Baptist Theological Seminary, Fort Worth, Texas, was invited to direct the music during the encampment. McNealey didn't accept and Joseph Daniel, music director of the First Baptist Church, Miami, Oklahoma was flown in for the job.

Other recommendations of the committee, all of which were approved by the board, provided: that the assembly be held again at Beulah Park; that Walter D. Thompson be retained as buyer, and that reservations be handled by Morris Mulkey, discipline by H. B.

Long, publicity by John S. Ashcraft, and the kitchen and dining room by Russell Trammell.

The action by the committee was not a gesture of unfriendliness toward Dr. Crittendon, but rather an effort to protect him against criticism from department heads and others.

Promotion of State Paper Urged

The California Southern Baptist committee recommended that every effort be made to increase the circulation of the paper, that those in charge of denominational meetings, such as Sunday school and Training Union conventions, and the evangelistic conference, give the editor ample time to present the paper, and that every association be urged to elect a chairman who would be charged with the responsibility of promoting the paper.

The committee also recommended that only one issue of the paper be published in July in order to give the editor time for a vacation in connection with his attendance of a meeting of the Baptist World Alliance in Cleveland, Ohio.

Employment of Wives Banned

For some time there had been a growing sentiment against the policy of allowing a department head to have his wife serve as his secretary or to have her employed in some other department of the convention. Some of the brothers were using their red pencils in adding up the total family income in a case or two as they complained that it was too much of a family affair. Grady Lambert arose to say that the salaries of the department heads were small and that he had no objection to wives working, and "Besides, sometimes a fellow's better off to have his own wife for a secretary than someone else." Therefore, upon recommendation of the budget committee, a motion prevailed that: "As soon as possible wives of employes be replaced by non-relatives."

Other recommendations of the budget committee provided for the purchase of a bookkeeping machine at a cost of more than \$3,000; an arrangement whereby employes not eligible to participate in the Relief and Annuity Board's retirement plan could participate in a retirement program outlined by the Aetna Life Insurance Company, and to allow employes the privilege of participating in a group hospital insurance plan offered by the Aetna Company with the understanding that employes would pay all the costs.

For the most part the employes were never interested in the Aetna plan for hospitalization insurance, but rather desired to investi-

gate what was known as Blue Cross or else California Physicians' Service. The matter had been under discussion for months, but no progress had been made because Mrs. Milbrey Miller, who had come from Nashville, Tennessee to be secretary to Dr. Crittendon and book-keeper for the convention, had, at his request, been elevated to the position of office manager, and was boosting for the Aetna Life Insurance Company. She would not give the employes a hearing on any other proposal. The outcome of the matter was that Mrs. Miller presented it to a local Aetna Life Insurance Company agent who in turn was advised some weeks later that his company would not accept the proposal unless the convention joined with employes in the payment of premiums. About four months later, without authority from the board, a contract was negotiated between the employes and the California Physicians' Service, but not until one employe had to pay a large hospital and doctor bill on a member of his family.

The board approved a recommendation of the budget committee that \$250,000 be borrowed from the Bartlett Mortgage and Bond Company at four and a half per cent interest, with the understanding that the board, in turn, would loan it to churches at five per cent interest. It was understood and agreed that if and when the loan was executed, the board of directors of the convention would loan up to 50 per cent of the appraised value on church property providing the congregations making applications for loans could otherwise qualify. Sufficeth it to say that nothing ever came of this proposal and by a gentle stroke of Providence the convention again was spared the folly of going hopelessly into debt.

There were objections to a recommendation of the budget committee that the salary of Norman Fromm, Training Union and BSU secretary, be \$300 a year less than the amount paid other department heads whose salaries were raised from \$3,900 a year to \$4,200. Dr. Crittendon explained that the reason Fromm's salary was not raised was that it was increased \$300 the year before. The history of the matter, however, was that the salary of the Training Union secretary got out of line when \$300 was taken off of the appropriation some years before to pay the moving expense of Russell Ware from New Mexico to California. What actually happened was that Fromm was being penalized \$300. Some of the brothers didn't like it, but there was no action taken on the matter. Fromm accepted it in a commendable Christian spirit, but resigned before the end of the year. When the budget was made out the following year the inequity was corrected, but until this day there are many who contend that Fromm did not get a square deal.

New Missionaries Elected — Some Transferred

One of the main issues before the board that day was the report of the committee on missionary nomination and assignment. For some time there had been a growing dissatisfaction with the general mission program. In some cases the opposition was to the program itself, while in other cases the objection involved personalities. There were some who contended that district association executive boards should be consulted more concerning the selection and assignment of missionaries.

There was scattered opposition to Missionary E. W. Moon, who was serving in the Sacramento area, and more noticeable opposition to John O. Scott, who had for some time been the missionary in the area of Calvary Association: but the chief target of opposition was Hurchell H. Stagg, who had for six years been the missionary in the San Francisco Bay area.

There were charges that Moon was giving too much time to a few churches to the neglect of the larger area, while Scott was accused of having a business enterprise or two which interfered with his work. Scott contended that he had bought a cleaning and pressing establishment in order to provide employment for preachers while doing mission work in his area.

Stagg, among other things, was accused of hanging around Golden Gate Seminary all the time, talking about mission work but never doing any. He was accused of claiming credit for the establishment of missions and the organization of churches with which he had little or nothing to do. In the meantime there was internal strife in some of the churches which was finally reflected in district associations in Stagg's territory. No human being could have completely divorced himself from the issues if he had to work among those who were so hopelessly divided.

The missionary nomination and assignment committee, which consisted of M. E. Hall, E. J. Combs, Dale Hufft, Vandor Littlejohn, Woodrow Rosecrans, Grady Lambert, and Don Giddens, decided to attempt a solution of the problems involved by recommending that Moon be transferred to Calvary Association, and that Scott be moved to the area of Sacramento, and that Stagg be transferred to the area of San Diego Association to succeed Clyde J. Foster who had resigned. It seems, however, that the committee did not discuss the proposed changes with the missionaries involved, and there was objection to the manner in which the approach was made. Moon and Scott followed a "set-tight" policy for some time without making any arrange-

ments to move. Stagg reluctantly proceeded to make arrangements to move to San Diego, but stated all the while that he could not feel that it was the Lord's will for him to make the change. In the meantime it was evident that he would not be enthusiastically accepted by all the brothers down in San Diego Association. This evidently added to his conviction that the board had not followed the will of the Lord, so he didn't move. Stagg had come to the Bay area in 1945 following his election as city superintendent of missions by the Home Mission Board. He had been elected by the board of directors of The Southern Baptist General Convention of California after the Home Mission Board had decided to discontinue its program of city missions in the West. He had remained in high favor with Dr. S. F. Dowis, superintendent of the Home Mission Board's Department of Cooperative Missions. Dowis was convinced that Stagg was doing the type of mission work which the Home Mission Board wanted done. He was obviously trying to discredit the charge that Stagg was not wearing out any of his own shoe leather so long as the work was being done.

By the first of May, Scott had expressed his objection to moving by resigning as missionary and accepting the pastorate of the First Southern Baptist Church in Orange. Moon reluctantly moved to Calvary Association, but Stagg remained in the Bay area, contending all the time that he did not feel impressed to move, even though opposition continued to be evident. In the meantime a church in Stockton extended a pastoral call to Stagg, but he was not impressed to accept it. Finally, Crittendon decided to poll all the pastors serving in Stagg's territory in an effort to determine if they wanted the action of the board to stand, or would they be willing for Stagg to remain in the area. Ironically, 14 voted for him to go and 14 voted for him to stay. Of course, some didn't vote at all.

The board showed no signs of relenting, but proceeded to look for Stagg's successor. In the meantime both Dr. Crittendon, executive secretary, and Dr. S. G. Posey, president of the state convention and a pastor in Stagg's territory, obviously shared the feeling that he was a better missionary than some of the brothers were giving him credit for being. They allowed him to continue to draw his monthly pay check, even though they were criticized for not taking more drastic steps in the matter. While there are no records available, evidently the missions committee or the executive committee of the board of directors, must have authorized Crittendon to inform Stagg that he would not receive his salary beyond September 1, for Crittendon made an announcement in the August 24, 1950 issue of *The California*

Southern Baptist that Stagg was retiring from the general mission work, September 1, after six years of service in the Bay area.

It developed, however, that James R. Wyatt resigned as missionary in the Bakersfield-Mojave Desert area in order to accept the pastorate of the First Southern Baptist Church in Barstow. Stagg, therefore, accepted an invitation to succeed him.

Lackey Issue Evident

Getting back to the January meeting of the board, it is well to remember that not all the problems of the committee on missionary nomination and assignment centered on Scott, Moon, and Stagg, but what to do with R. W. Lackey was a matter of no small concern. Lackey had been accused of injecting doctrinal and divisive issues into some of the churches and there was a wide spread sentiment in favor of his being dismissed. Nevertheless, the members of the board were almost unanimous in the feeling that he should be allowed to serve until he reached the minimum retirement age of 65. Upon recommendation of the committee the board approved his election to serve until August 1, at which time he would be eligible for retirement. He was elected with the understanding, however, that he confine his missionary activities to the Fresno-Madera Association.

In other actions the board approved the committee's recommendation to elect Lewis S. Stead, pastor of Fredonia Hills Baptist Church of Nacogdoches, Texas, to serve as missionary in the area of the Pacific Association, and Roy Sutton, who was serving as missionary in Phoenix, Arizona to serve in the Bakersfield-Mojave Desert area at a salary of \$3,900 a year. The reason for his salary being \$3,900 was that he was already employed by the Home Mission Board and the Arizona convention and therefore would not be regarded as a new missionary who would begin on a lower salary scale. The board also approved the election of George King to serve in the Los Angeles area. King had been serving for a few months with his salary paid by the Los Angeles Association.

Upon recommendation of the committee the board agreed to allow Walter D. Thompson, who was serving as missionary in the San Francisco-San Jose-Monterey area, the privilege of attending Golden Gate Seminary with the understanding that his salary would be reduced \$100 per month during the time he spent in school. The salary of Leonard B. Sigle was raised from \$3,600 to \$3,750 because he was expected to serve practically all the area of Northern California.

By-Laws Changed

J. Morris Mulkey called attention to the fact that by-law changes adopted in Sacramento a little more than a year ago had been declared unconstitutional by President Posey at the pre-convention board meeting held in Long Beach in November, 1949. He explained that unless the by-laws were amended the board would be required to hold quarterly meetings during 1950. The brothers approved Mulkey's motion to amend the by-laws so as to provide for only two regular meetings, one immediately before, and another soon after the annual meeting of the state convention, with a further provision that special meetings of the board could be called by the president and the executive secretary, or by the president upon the request of a majority of the members of the executive committee.

Change in Seminary Charter Approved

Floyd Looney, who was at that time a member of the Southern Baptist Convention's committee on theological education, explained to the board that the charter of Golden Gate Seminary would have to be changed to conform to the charter of New Orleans Baptist Theological Seminary before the committee would recommend its acceptance by the Southern Baptist Convention. E. Hardy Childress made a motion which was seconded by Wallace Hough, that Dr. A. F. Crittendon, Dr. B. O. Herring, Dr. S. G. Posey, and Floyd Looney be named on a committee to study Gold Gate Seminary's charter and to work out the necessary details with reference to getting it changed to conform to the New Orleans charter insofar as the laws of the state of California would permit.

California Southern Baptist History Authorized

Upon motion by H. B. Long and second by James E. Carroll the board agreed to authorize the publication of a history of the first ten years of Southern Baptist work in California. President Posey appointed H. B. Long, O. Dean Johnson, J. Morris Mulkey, and Floyd Looney as members of a committee to prepare the manuscript.

Student Missionary Program Approved

The board approved a motion to empower Dr. Crittendon, Dr. Posey, and Fred A. McCaulley to select eight Golden Gate Seminary ministerial students to serve as missionaries with the understanding that each man would be elected for a term of eight months at a salary of \$100 per month. It was also agreed that the student missionaries

would be allowed to keep any offerings received on the field so long as the amount received by each man did not exceed his travel expense. Any money received in excess of actual travel expense was to be turned in to the state mission fund.

Action on Brotherhood Department Postponed

Before adjournment Wade R. Campbell called attention to the fact that on motion of George L. Seay, Los Angeles layman, the convention in its annual session had instructed the board of directors to set up a full time Brotherhood department with a consecrated layman as its secretary. Campbell wanted to know if the board was going to take any action on the matter. President Posey replied by reading Article 6 of the by-laws which stated:

"Section 1. No existing institution or agency of this convention shall launch any move or enterprise calling for the expenditure of money apart from usual operating expenses until same has been presented to the executive board and proper publicity has been given and the churches fully informed as to the purpose of such move.

"Section 2. No new enterprise shall be launched by any group or agency of the convention without notice served as provided in section one (1) of this article.

"Section 3. In case any proposal not so conforming with this request comes to the convention direct it shall be laid over until the following convention a year hence."

President Posey ruled that Seay's motion did not bind the board of directors and that no action could be taken on the matter until the next year.

This concludes a meeting of the board in which many issues of far-reaching consequence were faced and dealt with.

Transactions By Mail

Between the meeting of the board in January and the next meeting, which was held in Fresno, September 15, many matters, particularly with reference to the general missionaries, were handled by mail. There were meetings of some of the committees of the board, but no general session was held for approximately eight months. An effort was made, however, to hold a meeting in Santa Barbara on the morning of March 31, 1950, but it did not materialize. A letter from Dr. Crittendon addressed to members of the board on March 18, 1950, said in part: "The members of the board of directors attending the State Sunday School Convention in Santa Barbara are requested to

meet in Room 251 of the Carrillo Hotel on Friday morning, March 31, at 8:30. It is hoped that you will be in attendance at the State Sunday School Convention and can attend this meeting. We will not be able to provide expenses for this attendance."

The letter went on to state that Miss Mary Jo Lewis had been recommended for young people's secretary by the executive committee of Woman's Missionary Union and that he and Mrs. W. C. Howell had interviewed Miss Lewis personally and were convinced that she was in every way fitted for the position.

He enclosed a post card with each letter requesting the members to indicate on it whether they favored the election of Miss Lewis providing they could not attend the meeting in Santa Barbara. When the time for the meeting arrived, only five honored his request by being present, even though several other members of the board were known to be in Santa Barbara for the Sunday school convention. It seemed that some of the brothers felt under no obligation to attend the meeting since they were traveling on their own expense accounts. This meant that no meeting could be held because the by-laws were changed at the last meeting of the convention so as to provide that at least 50 per cent of the members of the board must be present before business could be transacted.

Mention has already been made concerning the difficulties the board encountered with reference to its plan to move Scott, Moon, and Stagg. Added to these difficulties was the fact that Roy Sutton, who had been elected to serve in the Bakersfield-Mojave Desert area, did not accept and Lewis S. Stead of Nacogdoches, Texas, who had been elected to serve in the area of Pacific Association, had likewise declined.

As previously stated, James L. Wyatt had resigned as missionary in the Bakersfield area and was succeeded by H. H. Stagg. Dr. E. E. Colvin, pastor of Emmanuel Baptist Church, Florence, South Carolina, had been elected to succeed Stagg in the Bay area, but declined. When Colvin declined, Dr. S. G. Posey presented the name of A. C. Turner, pastor of Forney Avenue Baptist Church, Dallas, Texas. The committee on missionary nomination and assignment lost no time in securing Turner's approval by the Home Mission Board, after which he was elected by polling the board by mail. When Scott declined the board's offer to transfer him to Sacramento, choosing rather to resign and return to the pastorate, Don Armstrong, who had spent several years as pastor of the First Baptist Church, Santa Cruz, (affiliated with what is now the American Baptist Convention) but who later returned to his native Texas, was elected to serve in the Sacramento

area. Ed F. Harness, pastor of Wallace Memorial Baptist Church in Indio, had been elected to serve in the area of the Pacific Association after Lewis S. Stead had declined to accept the position. D. L. Goodman, pastor, Narbonne Avenue Baptist Church in Lomita, had been elected missionary and was assigned to the San Diego area. H. S. Rainwater, former Missouri legislator and one time pastor of the First Baptist Church in Bolivar, Missouri, was elected and assigned to the area around Fresno. Miss Mary Jo Lewis had been elected to succeed Miss Marjorie Stephens as young people's secretary.

These elections were handled by mail, but not to the satisfaction of all concerned. It was not unusual to hear some brother say: "I'm about fed up on this business of mail order election of missionaries."

Storm Clouds Gather

From the beginning of Dr. Crittendon's administration he had been economy-minded. Many times he was known to work in his office all day on Saturday, then ride a bus all night, thereby saving a hotel bill while traveling on the cheapest conveyance as he journeyed to a preaching appointment on Sunday. It was not unusual for him to preach as far away as San Diego twice on Sunday, then get on a bus and ride all night in order to be in his office Monday morning. Some folks criticized his letters by saying they were not neat, but the chances are they didn't know that he spent hours and hours almost every night using the "hunt and peck" system on an old portable typewriter as he pounded out hundreds of letters in order to save the expense of hiring a secretary to type them. The editor and department heads were not always willing to match his sacrifice at this point.

While there were many who loved him and appreciated his sacrificial spirit, at the same time they strongly insisted that he was practicing false economy and should secure the service of the best office secretary available. George J. Burnett, who served for a little more than a year as a special representative of the Home Mission Board and the state convention in the promotion of stewardship and church finance, once said: "If someone would steal that old typewriter and throw it in the Pacific Ocean, he would do both Crittendon and Southern Baptists in California a great service."

In response to the many pleas that Dr. Crittendon secure a good office secretary, he engaged the services of Mrs. Milbrey Miller of Nashville, Tennessee. She came into his office in the late summer of 1948, took up her task and pursued it diligently. Few, if any, office employees in the history of the convention ever worked harder. At the

same time she sought to induce Dr. Crittendon to take a little better care of himself physically and urged him to start to his appointments in time to get the proper amount of rest. She also tried to get him to travel on more comfortable conveyances than smoke-filled busses.

With all that can be said to Mrs. Miller's credit, she seemed to lack ability to trail down Crittendon's enemies and convert them into friends. She apparently wanted to strike at any who disagreed with him about anything. She also lacked the necessary ability to create and maintain a wholesome and friendly attitude between Crittendon and other employes of the convention. When she was given the title of office manager along with a substantial increase in salary, it seemed to be to her a green light to proceed to delve into the affairs of other departments. At the same time some business concerns in Fresno would have had a kinder attitude toward Southern Baptists if they had received a little more cordial treatment from her.

Just before Mrs. Miller began her service with the convention, Dr. C. E. Wilbanks, pastor of the First Baptist Church, Springdale, Arkansas, was elected secretary of evangelism and provision was made for him to have a full time office secretary who was to be paid \$175 per month, which was the same salary heretofore paid Mrs. Miller. Wilbanks decided to bring with him Mrs. Martha McCarty, who had served as his secretary while he was pastor in Arkansas.

When Mrs. Miller and Mrs. McCarty met there was an immediate clash. It did not take an expert to detect that they had a mutual dislike for each other.

Because of the nature of the program of the department of evangelism, there was far less necessary secretarial work than was needed in other departments, especially in the office of Dr. Crittendon. It did not take long for Mrs. Miller, and other employes in the building for that matter, to make that discovery. Mrs. Miller soon interpreted her duties as office manager to include the responsibility of seeing that Mrs. McCarty had, in her words, "More important things to do than sit around and read home town newspapers and retype Wilbanks' old yellow sermon notes."

Mrs. Miller proceeded to outline to Mrs. McCarty certain work in the administration department which she would expect her to be responsible for. That brought an exchange of words between the two women which had as well not be published, but sufficeth it to say that it was the beginning of a broken fellowship between Crittendon and Wilbanks who had been close personal friends for years. Wilbanks recalled that the board of directors, on Crittendon's recommendation, had agreed to provide him with a full time secretary at a salary of

\$175 a month, but instead, Crittendon on his own initiative reduced the salary to \$150 per month and upon Mrs. Miller's insistence had made Mrs. McCarty responsible for the added tasks of convention receptionist and telephone operator along with her work in the department of evangelism. Wilbanks naturally resented having no privacy in his own office, which had come to be a sort of reception room for all who came to the headquarters building. Crittendon soon adjusted Mrs. McCarty's salary much to the dislike of Mrs. Miller, even though he granted her a much larger salary increase. It seemed, however, that nothing could be done by Dr. Wilbanks and Dr. Crittendon to promote a more wholesome attitude between the two women.

By the middle of 1950 it became generally known throughout the state that fellowship among convention employes was not wholesome and that much of it was due to tensions between Mrs. Miller and Mrs. McCarty. Because of Mrs. Miller's interference with the other departments, it was only natural for most of the employes of the convention to be sympathetic with Mrs. McCarty, though there were few, if any, who believed that she was entirely without blame.

As the months rolled by and lengthened into more than a year and a half, some of Crittendon's friends expressed the opinion that it would help him and all concerned if he would quietly suggest to the two women that they seek employment elsewhere. Crittendon did not look with favor on the suggestions, for it was much against his policy to put anyone out of a job.

In the meantime, Mrs. W. C. Howell, who had known and loved the Crittendon family for many years, dared to have a heart-to-heart talk with Dr. Crittendon in which she urged him to take whatever steps were necessary in order to correct the impression that Mrs. Miller was influencing his administrative policies. Unfortunately, the only thing accomplished by the conference was a threat by Mrs. Miller to sue Mrs. Howell. Of course, that was only one of many threats Mrs. Miller made concerning various persons and nothing came of it.

Tensions Mount

The keynote of the meeting of the board held in Fresno September 15, 1950, was mounting tensions. Dr. C. E. Wilbanks had been called to the pastorate of the First Baptist Church, Vivian, Louisiana, and he was expected to accept and offer his resignation at the meeting of the board. Many of his friends were hoping that he would decide to remain in California in spite of the apparent strained relations between him and Dr. Crittendon. At first Dr. Crittendon manifested no interest in Wilbanks' remaining as secretary of evangelism, but

when he learned that Ellis Evans had been elected Sunday school secretary in Alabama and was expected to accept the offer, and that Norman Fromm, Training Union and BSU secretary, was expected to resign in a few months, he apparently decided that three resignations in a row would be a serious blow to him in the light of other pockets of opposition to his leadership. Both Dr. Crittendon and Mrs. Miller promised Wilbanks that every effort would be made to correct the matters which had made his work unpleasant. He made no promises, but did not resign when the board met. Mrs. McCarty, his secretary, however, chose that day to offer her resignation, and leave the office with the assurance that she was through.

Ellis Evans, who had thrice been elected Sunday school secretary in Alabama but had declined, finally decided to accept the offer and therefore presented his resignation to the board. The matter provoked some rather heated discussion which revealed that some of the brothers were not pleased with the general state of affairs. It was known that the relationship between Crittendon and Evans had not always been cordial, therefore some of the brothers were quite sure that Evans' decision to leave was due in part to what he regarded as a lack of cooperation on Crittendon's part.

Morris Mulkey made a motion to accept Evans' resignation with regret, and with the understanding that the board express its appreciation of the service which he had rendered. When the vote was taken seven of the brothers voted to accept his resignation and 11 voted not to accept it. Evans thanked them, but said his mind was made up and he was going to Alabama. A moment of silence prevailed after which R. Vandro Littlejohn made a motion: "That we unanimously accept the resignation of Mr. Evans and instruct Dr. Crittendon to write a letter to Evans and to Dr. A. Hamilton Reid, executive secretary in Alabama, expressing regret of his leaving California."

Wade R. Campbell didn't like the idea, so he made a substitute motion that Evans be asked to reconsider the matter and that the board assure him that the request that he remain was the sincere prayer of every member's heart. The substitute motion pleased the brothers and it was adopted. Evans broke down and cried like a child, but said again that it was impossible for him to reconsider, that his mind was made up and he had already accepted the work in Alabama. When he had declined for the second time, Dale Hufft moved that Dr. Crittendon write a letter to Evans expressing the board's regret and write another letter to Dr. Reid in Alabama commending him to Alabama Baptists. Hufft's motion pleased the brothers and it was so ordered. It is presumed that Crittendon wrote the letter as

directed. It is known, however, that Mrs. Miller wrote Dr. Reid a less complimentary one concerning Evans.

"Mail Order" Elections Reported

In the absence of M. E. Hall, chairman of the committee on nomination and assignment, Mrs. Milbrey Miller read a report of all transactions of the board which had been carried on by mail since the last meeting. She also read a report of the committee on missionary nomination and assignment, but none of the records were turned over to Recording Secretary H. B. Long. Insofar as anyone knows, there were no official records preserved. The only recorded information available is in the 1950 issues of *The California Southern Baptist*.

Executive Session Held

Sam Brian, pastor of the First Southern Baptist Church in Salinas, got up, addressed the board, and said: "This business can't go on forever. There's something wrong and I believe the members of this board are entitled to know what it is. I make a motion that we go into executive session and call the department and agency heads in one by one and try to find out what is at the bottom of all the dissension." Wade R. Campbell quickly seconded his motion, but J. Morris (substitute motion) Mulkey, as he was known to some of his friends, hit the floor and said: "I make a substitute motion that we adjourn." Russell Trammell said: "I second the motion." But most of the brothers didn't vote for it.

A motion, or perhaps an amendment to Brian's motion that the rest of the business of the board be transacted in executive session, prevailed. No records of what happened in the session were kept by Secretary Long. The only reference to the session is that Ellis Evans, Norman Fromm, C. E. Wilbanks, Mrs. W. C. Howell, A. F. Crittendon, and Floyd Looney were called in and questioned by the members of the board. Strange as it may seem, there was little or no discussion of the session among employees. Insofar as is known, the members of the board were almost entirely non-committal about what took place in the meeting. Judging, however, from events which followed a few weeks later, the positions of Dr. Crittendon and Mrs. Miller were not strengthened by the meeting. One thing is sure: it served no good purpose insofar as creating better fellowship among employees was concerned.

Wilbanks Resigns

A few days after the meeting Dr. C. E. Wilbanks, who had for the past two years been the convention's first secretary of the department of evangelism, resigned and let it be known that he was accepting the pastorate of the First Baptist Church in Vivian, Louisiana. This proved to be a hard blow to Dr. Crittendon. During his stay Wilbanks had made many friends, especially among Crittendon's foes. When he was ready to leave he wrote letters to most of the pastors in the state in which he made no effort to conceal his feeling that the conditions under which he had been working were not such as to induce him to continue to serve in California. At the same time he evidently gave some encouragement to those who were interested in seeing him succeed Crittendon as executive secretary.

"Hurry Up" Elections Held

When the board met in pre-convention session in Bakersfield, October 31, 1950, Evans and Wilbanks had resigned, leaving the Sunday school department and the department of evangelism without leadership. It was generally known that Norman Fromm, secretary of the department of Training Union and student work, was simply delaying his resignation until after the convention. Being the high type Christian gentleman that he was, he evidently sensed that Dr. Crittendon was having troubles enough without facing a convention with another vacancy in a department. Nevertheless, he was taking no stock in the fight, for or against Dr. Crittendon. At the same time it was well known that Floyd Looney, editor of The California Southern Baptist, and Mrs. W. C. Howell, executive secretary of Woman's Missionary Union, were trying to stay out of the issues involved, but were making no effort to bring about Dr. Crittendon's re-election. Unfortunately, he did not have the enthusiastic support of any of the department heads.

In desperation Crittendon got the members of the executive committee together and persuaded them to recommend the election of Dr. T. P. Haskins, assistant executive secretary of the Baptist General Convention of Oklahoma, for secretary of evangelism and Fred H. Porter, pastor of Temple Baptist Church, Redlands, as secretary of the Sunday school department. Crittendon had for years been a close friend of Haskins in Oklahoma and Porter was highly recommended by C. E. Matthews, secretary of evangelism for the Home Mission Board.

The nomination of Haskins and Porter by the executive committee came as a surprise to most of the members of the board. Some of the

brothers remarked later they never realized that any effort would be made to fill the vacancies until after the convention. Strange as it may seem, there was no opposition when their names were presented. Their election was quiet, unimpressive, and unanimous, but as soon as the vote was taken R. G. Brister got up and said: "I just wonder if we've done the right thing here tonight. I don't know anything about Porter, but I am opposed to this business of Okie leadership. I think we've had enough of it in this state and I believe we should have waited about the election of department heads until after the convention. We have some issues to settle which ought to be dealt with first."

President Posey listened attentively to Brister's remarks, after which he said: "Is there a motion to reconsider or backtrack on the action?" Silence prevailed, after which Posey went on to say: "If we are going to have any backing up on this matter let's do it here and not outside of the meeting of the board." No further remarks were made and the action stood.

More Money For Seminary Requested

When the time came to approve the board of directors' annual report, which was to be submitted to the convention on the following day, Dr. B. O. Herring, president of Golden Gate Seminary, requested that the percentage of Cooperative Program funds, which was being recommended for the seminary, be increased. He contended that 10 per cent was not enough. Dr. Crittendon contended that since the seminary had been taken over by the Southern Baptist Convention it was only fair and just that California Southern Baptists be permitted to limit their support in order to give more attention to state missions. Herring vigorously protested, but the brothers sustained Crittendon.

The board recommended a \$125,000 Cooperative Program goal for the next year and a total operating budget of \$247,500. This recommendation was made in spite of the fact that gifts to missions during the past year had fallen far short of the amount which had been anticipated.

With the approval of the report of the board of directors to the convention, a motion was in order to adjourn. As the meeting adjourned the curtain was about to be drawn on the five and a half year ministry of Dr. A. F. Crittendon as executive secretary-treasurer.

Chapter Twelve

THE TENTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1950-1951

The Full Gospel Tabernacle in Bakersfield was the scene of a battleground between two factions of California Southern Baptists during the two day meeting held November 1 and 2, 1950. Oh, yes, there were routine reports, congregational singing, special music, welcome addresses, and the usual number of sermons and addresses by home talent and by friends from afar, but interest centered around more exciting issues.

Friction Evident

While it was no secret that battle lines were being firmly established in an effort to prevent Dr. Crittendon's re-election, there were those who took no chances but proceeded to offer constitutional amendments which would circumscribe his activities in the event he was able to muster enough votes to be re-elected.

George L. Seay offered a series of amendments to the constitution and by-laws which, if adopted, would have added 10 additional regular members to the board of directors and designated the two vice-presidents of the convention, the recording secretary and his assistant, the president of Woman's Missionary Union, the president of the Brotherhood organization, and the presidents of the Sunday school, Training Union, and Baptist Student Union conventions as members of the board. In other proposed changes he advocated the election of an executive secretary and a treasurer by the board rather than by the convention, and the insertion of a clause which would state that no authority would be granted the board of directors which would serve to defeat the expressed purposes of the convention. No doubt his reason for that proposal grew out of a motion he made the year before to direct the board to establish a Brotherhood department and was informed it could not be done according to the by-laws.

J. T. Summers, pastor, Emmanuel Baptist Church, San Francisco, offered a series of amendments which, if adopted, would have forced the messengers to vote by secret ballot provided any messenger called for that method of voting. Summers also offered an amendment which would have made it illegal for anyone to hold membership on the board if his church was obligated to the convention. He went on to submit an amendment which would have required the nominating

committee to make its report in a session prior to the time when it was to be voted on.

When the various amendments came up for consideration there was a heated debate between various brothers, but finally the convention approved a motion by Morris Mulkey that all proposed amendments of whatever nature be referred to a special committee to be appointed by the president and that the committee be instructed to make recommendations concerning them at the next annual meeting of the convention.

Order and Solemnity Restored

The announcement that Dr. Ellis A. Fuller, president, Southern Baptist Theological Seminary, Louisville, Kentucky, had died in San Diego a week before, cast a note of sadness over the convention. He with Fred McCaulley and others was making a tour of the western states and had planned to speak to the convention. Upon motion of Fred McCaulley time was set aside for a memorial service in honor of Dr. Fuller.

Edmond Walker Preaches

While the details of routine reports of the 1950 session of the convention will not be discussed in such detail as similar reports in previous years, it is fitting to say that the annual sermon was preached by Dr. Edmond Walker, pastor, Calvary Southern Baptist Church, El Monte. In spite of the tense atmosphere in which he spoke there was every evidence that his sermon was being well received by both factions represented in the convention. His text was Matthew 5:19 and his subject was: "Great In the Kingdom of Heaven."

Convention Leaders Heard

Dr. Courts Redford, who was at that time assistant executive secretary of the Home Mission Board, Wiley Hinton of the Church Loan Department of the Home Mission Board, Miss Alma Hunt, executive secretary of Woman's Missionary Union, W. H. Carson, missionary to Nigeria, Africa, and others spoke to the convention during the various sessions.

Bible Chairs Recommended

Members of the college board of trustees, consisting of L. A. Watson, W. H. Hendricks, T. J. DuBose, Elmer Austin, Ira Patishall, and J. Lawrence Brantley, chairman, recommended that chairs of Bible and religious education be set up in at least two universities

in the state of California with the idea of eventually establishing Baptist Student Centers as soon as the board of directors of the convention could provide the necessary funds.

When the report containing the recommendation was presented to the convention Brantley moved its adoption. O. Dean Johnson quickly made a substitute motion to accept the report without the recommendation and to acknowledge the work of the trustees in their effort to solve the problem of Christian education in the state. Johnson's motion was discussed by Arthur King and R. F. Royal and when the vote was taken it lost. Dr. A. L. Aulick then discussed the merits of the recommendation made by the college board of trustees after which the report with the recommendation was adopted.

Relief and Annuity Board Memorialized

John O. Scott, who was at that time the California representative on the Relief and Annuity Board of the Southern Baptist Convention, in a report to the convention recommended that each pastor and church participate in the Ministers Retirement Plan and that President Posey and Executive Secretary Crittendon memorialize the Relief and Annuity Board to change its business and financial plan in such way as to permit it to loan money to Baptist institutions through the Home Mission Board and the various state convention boards for the purpose of enabling loans to be made by the two boards to churches needing buildings.

Officers Elected

The long awaited hour arrived. Near the close of the last session on Thursday afternoon, November 2, President Posey announced that the time had arrived for the election of officers. When the announcement was made Edmond Walker made a motion, which was seconded by Wayne Rosecrans, that the voting be by secret ballot. The motion was approved by a vote of 244 to 131.

Ben Hill, at that time pastor of the First Baptist Church, Lincoln Heights, in Los Angeles, nominated L. A. Watson, pastor, Truett Memorial Baptist Church, Long Beach, for the presidency. E. Hardy Childress, pastor of the First Baptist Church, Bell, nominated Dr. S. G. Posey, who was at that time pastor of Calvary Baptist Church in Berkeley and chairman of the department of religious education in Golden Gate Seminary. President Posey appointed G. H. Woodward, Dave Chamblin, O. Dean Johnson, John W. Watson, and

E. J. Combs as tellers. When the votes were counted it was announced that Posey had received 358 and Watson 29.

Before other officers were elected a motion prevailed to have a season of prayer for divine guidance. The president called on the messengers and visitors to pause for a moment of silent prayer and then he asked Dr. Joe McClain, a faculty member of Golden Gate Seminary, to lead in a public prayer.

When nominations for vice-president were called for, O. Dean Johnson nominated J. Lawrence Brantley, James E. Carroll nominated W. H. Rosecrans, J. D. Martin nominated E. J. Morgan, Grady Lambert nominated Morris Mulkey, and Forrest W. Carter nominated Sam Wilcoxson. Before the vote was taken the convention agreed to declare the one receiving the highest number of votes elected first vice-president, and the one receiving the next highest number of votes to be elected second vice-president. When the tellers counted the votes the chairman announced that Brantley had received 181 votes, Wilcoxson 81, Morgan 72, and Mulkey and Rosecrans had each received 45 votes.

The re-election of H. B. Long, recording secretary, and Louis Hendricks, assistant recording secretary, was simplified in a motion by E. J. Combs that "We instruct President Posey to cast the unanimous ballot for H. B. Long and Louis Hendricks." The motion pleased the convention and the president obliged. The same procedure was followed in the re-election of O. Dean Johnson as historical secretary except the convention approved a motion by Olie T. Brown that the recording secretary be instructed to cast the unanimous ballot of the convention for Johnson.

*Dr. A. F. Crittendon and Dr. C. E. Wilbanks
Nominated For Executive Secretary*

When opportunity was given to nominate an executive secretary, Grady Lambert, pastor, Fifth Avenue Baptist Church, Pomona, nominated Dr. A. F. Crittendon, who had been the executive secretary for five and a half years. In nominating him he called attention to the achievements of Southern Baptists in California under his leadership and called upon the messengers to get behind him with their prayers, love, and enthusiastic support.

As soon as Lambert finished with his nominating speech, B. N. Lummus, a former general missionary who had served under both R. W. Lackey and Dr. Crittendon but who was at that time pastor of the First Southern Baptist Church in Madera, nominated Dr. C. E.

Wilbanks who had recently resigned as the convention's secretary of evangelism and had accepted the pastorate of the First Baptist Church in Vivian, Louisiana. Lummus called attention to Wilbanks' ability and fitness for the task and assured the messengers that if elected he would accept.

When Lummus had finished with his nominating speech, J. Morris Mulkey, who could always be counted on for a good word for Dr. Crittendon, got up and made a speech in which he urged the messengers of the convention to retain him.

There had been talk preceding the convention concerning the possibility that Ellis B. Evans, who had recently resigned as Sunday school and Brotherhood secretary to accept a similar position in Alabama, would be nominated, but the prediction did not materialize.

There was also talk concerning the possibility that Dr. S. G. Posey would be nominated, but it soon became known that he would not permit his name to be pitted against Dr. Crittendon.

There being no other nominations, ballots were passed out and the voting proceeded after which the congregation stood to sing "Amazing Grace" while the tellers counted the votes.

In a few moments G. H. Woodward, chairman of the committee of tellers, came in and announced that Dr. C. E. Wilbanks had been elected executive secretary by a vote of 234 to 195, after which there was a moment of deathlike silence followed by a motion to adjourn.

Louis Hendricks, assistant recording secretary, realizing that other business must be transacted, offered an amendment to the motion that the convention adjourn after necessary business had been cared for and the messengers agreed.

Everett Hill, pastor, Clinton Avenue Baptist Church, Richmond, arose and asked: "In the event Dr. Wilbanks doesn't accept the executive secretaryship, what will we do?" Sam Wilcoxson answered his question by stating that the matter would be in the hands of the board of directors.

At this time Mrs. Milbrey Miller, that tall, fractious woman who came from Nashville, Tennessee two years before to be secretary to Dr. Crittendon and bookkeeper for the convention, secured the floor and proceeded to denounce the messengers for the action they had taken as she lashed out at Ellis B. Evans and Dr. Wilbanks. She charged that while Dr. Crittendon was doing his best to look after the affairs of the convention Evans was running up and down the state "politicking" in an effort to get himself elected executive secretary. She made the same charge against Wilbanks and then said he

was going to be sued because he had attacked her moral character. She went on to tell the convention that if they did not wish to elect Dr. Crittendon, for goodness sakes not to elect Wilbanks. When she made that statement some brother yelled: "He is already elected, sister, and besides all that, you're not a messenger to the convention." She retorted by reminding him that she had the floor at which point President Posey interrupted her and while she stood by his side he quietly said: "Jesus never said an unkind word about a woman and I am trying to exercise the same spirit which I believe would please him. I realize that Mrs. Miller is not a messenger to the convention, but I have granted her the courtesy of speaking."

When Mrs. Miller yielded the floor, Don Armstrong got up and said: "Two months ago I came to California to begin work with Southern Baptists because I thought the work in the state was the greatest challenge in the Southern Baptist Convention. The step that has been taken today grieves my heart. I move that we declare a mis-election in this matter because there was another ballot in the hands of the messengers." The motion, in effect, charged that some messengers had stuffed the ballot box, but he didn't say which side had done the stuffing.

John Hand, a layman from Fresno, got up and said: "If the brother thinks that declaring this a mis-election will bring harmony, he's sadly mistaken." Hand's remarks were followed by a statement by Clyde L. Jackson, who said: "This motion by Armstrong is unfair because the vote on the executive secretary was fair and above board."

On motion of Edmond Walker, Armstrong's motion was tabled.

The next voice heard was that of the man who had given five and a half years of his life to the job as executive secretary of the Southern Baptist General Convention of California. In a tear-packed voice Dr. Crittendon arose to say: "I came to California five years ago from a happy pastorate in Ponca City, Oklahoma at a considerable cut in salary. I have done my best. I can't fully understand God's will, but if you have expressed God's will I am willing to abide by it. God bless you. Get together, keep together, and go on to do great things for Christ."

Following Dr. Crittendon's remarks, L. A. Watson secured the floor and said: "We as Baptists must abide by the decision of the majority, but we must not go away without expressing our appreciation to Dr. Crittendon for his work with this convention." He then made a motion that the convention go on record as expressing its appreciation of his work and to give him a letter of appreciation and

commendation. When the motion received a second, J. Morris Mulkey spoke in support of it but said he would like to see it include a provision that Dr. Crittendon be paid his full salary for three months following the date when his service as executive secretary was terminated. There was no objection to the motion, including Mulkey's request, and the messengers approved it.

Edmond Walker arose to say: "I think Dr. Crittendon is a great man in the kingdom of God, for otherwise he could not have spoken to this convention as he has. I appreciate him for it."

Dale Hufft commented on the action of the convention by saying: "I've been embarrassed by our behavior today. The vote for C. E. Wilbanks is a vote against Dr. Crittendon. I had hoped we had come here to leave fully united." He then moved that we declare the office of executive secretary-treasurer vacant and that we instruct the executive board to elect a man to the office. Someone seconded his motion, but President Posey ruled it out of order since the convention had voted by secret ballot and had not heard the decision of Dr. Wilbanks. Hufft did not like Posey's decision and appealed to the messengers to revoke it. President Posey then asked all who would sustain him in his decision to stand, and the convention voted to sustain him.

A motion prevailed that the convention stand adjourned, but out of courtesy to Dr. Crittendon he was allowed to make the following announcement: "I have heard that I was accused of running off Russell Ware, C. E. Wilbanks, and Ellis Evans. The records will show that Russell Ware left to go to the seminary at Forth Worth, and that Brother Evans and Brother Wilbanks left because they felt called to other fields."

And thus the curtain falls on the ministry of a man who, five and a half years before, had accepted a position which had already been refused by four other men because of the difficulties, trials, and tribulations which each of them evidently knew they would face. Through all the years he had served at a salary somewhat below other men over the Southern Baptist Convention who were holding similar positions.

The record of Southern Baptist growth in California under his leadership has been repeatedly mentioned in previous chapters, but it should be noted that at the time he terminated his service California Southern Baptist churches numbered 269, which was almost 200 more than were organized in the state when he took office. At the same time the convention's income had increased from approximately \$30,000 annually to more than a quarter-million dollars.

ADVENTURES WITH THE BOARD OF DIRECTORS

The decision of the convention not to re-elect Dr. Crittendon was naturally a painful shock to him and was most difficult for him to accept. He was not alone in his opinion that the only interest several messengers had in the convention was to make sure they arrived in time to register and vote against him. There was considerable activity around the registration table during the afternoon preceding the election of officers.

A few days after the convention was over Dr. Crittendon decided to call the members of the executive committee of the board to Fresno in order to discuss with them the advisability of contesting the election. He was known to believe that some persons voted who were not messengers and that some churches had more messengers registered than they were entitled to have. Investigation showed, however, that only one church had too many messengers present and ironically it was the First Southern Baptist Church in Fresno where Crittendon and most of the denomination's employes held membership. Somehow they had 11 messengers registered when the constitution limited any church to a maximum of 10 messengers. He soon decided to accept the verdict as final and proceeded to make arrangements to seek employment elsewhere. Within a few weeks he accepted the pastorate of the Calvary Baptist Church in Enid, Oklahoma where he has since devoted his time and energy. Insofar as is known, he has maintained very little correspondence with friends in California and has made no effort whatsoever to seek revenge.

Wilbanks Declines

Upon call of President Posey the board met in special session in Fresno, November 10, 1950, for the purpose of organizing, and in Dr. Posey's words: "To take care of some emergency matters."

There was an atmosphere of tension that could be felt by both visitors and messengers as the board assembled in the auditorium of First Southern Baptist Church. The tension and anxiety seemed to subside a bit, however, as James E. Carroll led the group in singing "What A Friend," after which A. C. Turner, a newly elected general missionary, led in prayer. Byron F. Todd read the 13th chapter of First Corinthians after which E. J. Morgan led in prayer.

A roll call of the members revealed that E. J. Combs, Wade R. Campbell, L. O. Hall, Grady Lambert, Woodrow Rosecrans, Russell Trammell, James E. Carroll, Dale Hufft, Vандор Littlejohn, Byron Todd, John S. Ashcraft, Owen Compton, Everett Hill, James R. Wyatt,

Will Edd Langford, C. R. Collier, E. J. Morgan, and Sam N. Jones were present and that Sam Brian, Garland Anderson, and Vernon Porter were absent.

As soon as the roll was called the brothers organized by electing Will Edd Langford and L. O. Hall, first and second vice-presidents; Byron Todd, assistant recording secretary, and John S. Ashcraft, Russell Trammell, James E. Carroll, Everett Hill, and Byron Todd to membership on the executive committee.

For years there had been only three members of the executive committee in addition to the president of the convention, the executive secretary, and the recording secretary, but a few months before, R. G. Brister secured approval of a motion that the executive committee be increased to five in addition to the ex-officio members of the committee. When the brothers met to organize a new board, E. J. Combs made a motion that only three members be elected to serve with the three ex-officio members, but John S. Ashcraft didn't like the idea so he insisted that the policy of electing five be continued and the brothers agreed with him.

By this time it had become public knowledge that C. E. Wilbanks had declined an offer to become executive secretary-treasurer of the convention. Just to make it official, however, H. B. Long read the following telegram: "Greatly appreciate all confidence reposed in me. Have no conviction of the Lord's leadership to accept the position of executive secretary-treasurer. This is notice of my declining.

—C. E. Wilbanks, Vivian, Louisiana."

Dr. Crittendon Retained

President Posey, in an informal, but nonetheless official, statement said: "I have taken the position that Dr. Crittendon is still executive secretary." Article 4 Sections 1, 2, and 3 of the constitution was cited as the ground for his position. Dr. Posey went on to state that the constitution takes an unfortunate attitude in the case involved and was subject to a liberal interpretation. He called attention to the fact that the constitution stated that officers would hold office until their successors were elected. Posey was firm in his contention that the mere election of an officer was not enough to replace one already serving. He contended that in the case of an executive secretary it was necessary for one to be elected, to accept, and to qualify before the service of Dr. Crittendon was terminated.

Russell Trammell made a motion that the board sustain the president in his decision and C. R. Collier seconded the motion. John S.

Ashcraft and Byron F. Todd spoke against it, while Grady Lambert and Russell Trammell made speeches in support of it. The board sustained the president.

Ten Men Nominated

The board approved a motion by E. J. Combs that it consider itself a committee of the whole in order to discuss informally the election of an executive secretary without the necessity of a motion to elect. Grady Lambert suggested that no nominations be made, but a season of prayer be called for after which each man would be asked to write the name of his choice for executive secretary. President Posey stated that he had seen it done that way before. He didn't say where, but everyone knew it was back in Texas.

The suggestions pleased the brothers and Secretary H. B. Long was instructed to give each man a piece of paper on which he would be requested to write the name of his choice for executive secretary, but not until a season of prayer was held with each board member participating. In a few moments the praying was over and the balloting started, it being understood, of course, that the names on the ballots would be considered nominations rather than official votes for their election. When the ballots were examined it was evident that the brothers had not come to any sudden unanimous agreement, for 17 of the 19 members present had submitted the names of 10 different men to succeed Dr. Crittendon. Six of them suggested Dr. S. G. Posey, two of them A. C. Turner, and two others suggested Dr. E. S. James. Others nominated by only one member each were: Dr. Floyd Chaffin, Dr. S. F. Dowis, Dr. John W. Dowdy, Dr. Courts Redford, Dr. Harry P. Stagg, Dr. Albert McClellan, and Fred A. McCaulley.

Haskins Declines, Fromm Resigns

While the ballots suggesting an executive secretary were being collected and counted, Dr. Crittendon read a letter from Dr. T. P. Haskins in which he declined an offer to become secretary of evangelism, giving as his reason that he was too old for the job. Dr. Crittendon also reported that Fred Porter was giving serious consideration to a request that he become secretary of the Sunday school department. While still on his feet he read a communication from Norman Fromm, secretary of the department of Training Union and student work, in which he stated that he was resigning as of December 31 in order to continue his study at Southwestern Seminary at Fort

Worth, while at the same time serving as BSU secretary on the campus of Texas Christian University.

Fromm's resignation was accepted with the understanding that a communication be sent to Tarrant County Baptist Association in Texas expressing appreciation of him and his work.

Mrs. Miller's Dismissal Proposed

Woodrow Rosecrans made a motion, which was seconded by Dale Hufft, that: "The services of Mrs. Milbrey Miller be terminated immediately and that she be given two weeks' additional salary." E. J. Morgan let it be known that he was in favor of her dismissal, but stated that in his opinion she should be given an extra month's salary. Before any vote was taken on the matter, C. R. Collier made a motion, which was seconded by Grady Lambert, that the question of Mrs. Miller's dismissal be tabled until the election of an executive secretary was settled. That motion pleased the brothers.

Dr. Posey Elected

The names of the 10 men nominated for executive secretary were read again, after which Wade R. Campbell made a motion, which was seconded by Dale Hufft, that Dr. Posey be elected executive secretary-treasurer. Another season of prayer was called for after which the brothers voted again. A count of the ballots revealed that 15 had voted for Posey and two against him. One member didn't vote.

At this point someone made a motion that the recording secretary be instructed to write a letter of recommendation for Dr. Crittendon, should he desire it. There seemed to be the general feeling among them that Dr. Crittendon was not their choice for executive secretary, but they still wanted to do everything possible to help him secure employment elsewhere.

It was apparent that the members of the board did not want to leave the question of an executive secretary until there was more unanimity among them. While Posey was by far the choice of the majority, his election had not been made unanimous. He had gained strength in the two preceding ballots and it was the hope of some of the brothers that another ballot would bring about his unanimous election. Upon motion by E. J. Combs and a second by Wade R. Campbell, it was agreed to vote again. The third ballot gave Posey 17 favorable votes, but one continued to vote against him. The third ballot showed progress toward unanimity.

The final ballot on the election of executive secretary was taken after the board approved a motion by Dale Hufft that one other ballot

be taken and that the board be governed by a majority rule. This time 17 voted for Posey and one brother wrote on his ballot "I cannot say yes. I will not say no."

While they were supposed to be voting by secret ballot, it was well known that the lone dissenter was Sam N. Jones, who was at that time pastor of Gracemont Baptist Church in Albany. Jones had been displeased because Posey had entertained a more gracious and generous attitude toward General Missionary H. H. Stagg than had many Bay area pastors. Stagg had been transferred from the Bay area to Bakersfield during the past year, but not before strong tensions developed between his friends and foes in the Bay area.

By this time it was apparent that members were, for the most part, together on the election of an executive secretary. By the strictest parliamentary procedure Dr. Posey's election was unanimous since one's failure to vote automatically casts his vote with the majority. Dr. Posey acknowledged the election and thanked the members of the board as he asked them to pray that he might receive Divine direction in the matter.

With the election of an executive secretary off the agenda, it was in order to take from the table the ticklish question of Mrs. Milbrey Miller's relationship with the convention. Speaking in defense of the motion to terminate her service immediately, James E. Carroll, pastor of the First Southern Baptist Church in Fresno, charged that she was responsible for the dissension among headquarters personnel. He went on to say that she was responsible for unrest in First Southern Church where she held membership. Grady Lambert, who was known to be sympathetic in his attitude toward both Mrs. Miller and Dr. Crittendon, and who had made a nominating speech in favor of Dr. Crittendon at the recent meeting of the convention in Bakersfield, arose to say that Carroll's difficulty with Mrs. Miller in his own church was personal and no concern of the board. He went on to express the belief that if her service should be terminated, it should not be done before January 1, 1951. John Ashcraft sought to refute Lambert's remarks by saying that in his opinion she would hurt the work more than she already had if allowed to remain any longer. A standing vote revealed that all the brothers wanted her to leave immediately except Russell Trammell and Grady Lambert.

Dr. Posey urged the members of the board to be patient and understanding with reference to Mrs. Miller's early departure. He explained that she had been responsible for so many details in the office that he was sure she could not leave on 24 hours' notice. He turned to Dr. Crittendon and asked if she could wind up her business in

three days, to which Dr. Crittendon replied: "It should take a week or ten days." She lengthened her stay into almost a month before finally leaving.

A. C. Turner Elected Secretary of Evangelism

The next item of business which the brothers considered was the election of a secretary of evangelism. As previously stated, Dr. T. P. Haskins of Oklahoma had declined to accept the position, giving as his reason that his age was against him. It is known, however, that he was nominated by Dr. Crittendon and therefore considered it improper to accept the position since the man who nominated him was no longer the executive secretary.

John S. Ashcraft, pastor of Bethel Baptist Church, Los Angeles, got up and to the surprise of everyone, said: "I believe we have the man among us who is eminently qualified to be our secretary of evangelism. I would like to nominate A. C. Turner, who is serving as general missionary in the Bay area." The next man heard was Dale Hufft, pastor of the First Southern Baptist Church in Bakersfield, who said: "Ever since I met A. C. Turner a few months ago I have been convinced that the Lord has a big job for him to do in California. I am persuaded that he is the man for the job." Upon motion of James E. Carroll and second by Woodrow Rosecrans, he was elected without opposition. Turner, who was visiting in the meeting, was obviously surprised beyond description. So far as is known, his name had never been suggested by anyone.

Previous Policy Amended

About a year before, the board had voted to replace the wives of department heads with other secretarial help because there had been a growing dissatisfaction of the policy of a man and his wife both being employed by the convention. Grady Lambert, who had spoken against the motion when it was adopted a year before, made a motion that the action be rescinded. A frank discussion followed, after which nine of the brothers voted to rescind it while eight of them voted for the previous action to stand. Evidently one or two others didn't vote.

Three Months' Pay For Dr. Crittendon Approved

In other actions the board voted to give Fred H. Porter the choice of the Sunday school or the Training Union and BSU department, since Norman Fromm had resigned leaving the Training Union and student department without a secretary. It was pointed out that Porter

had been elected Training Union secretary in Missouri before coming to California, but did not accept because he found it necessary to come west on account of his small son's health.

In response to a question concerning instruction of the convention to pay Dr. A. F. Crittendon's salary for three months following the action of the convention which terminated his service, President Posey explained that it would be his interpretation that the convention desired that his salary be paid for three months following the actual date when he severed his relationship with the convention. Posey's interpretation pleased the board.

Mulkey Speaks

J. Morris Mulkey, whose tenure of service on the board terminated at the Bakersfield convention, was present and asked for the privilege of speaking. In a few words he admonished the board to go slow in the election of department heads until an executive secretary was secured. Mulkey explained that in his opinion it would be far better to allow an incoming executive secretary to nominate his own department heads. His speech brought a motion from Grady Lambert that the executive committee of the board be considered the nominating committee to serve in cooperation with the executive secretary in securing department heads to fill the vacancies which had been created by resignations.

Dr. Posey Accepts

The news of Dr. S. G. Posey's election to the post of executive secretary soon spread throughout California and to regions beyond. There were days of anxious waiting for his answer, which came November 27, 1950, in a letter addressed to James E. Carroll, chairman of the executive committee of the board. In the letter Dr. Posey, among other things, said: "I am accepting the call of the board of directors of The Southern Baptist General Convention of California to the position of executive secretary-treasurer of the convention, effective January 1, 1951.

"I may say in all fairness and candor that it has been a difficult decision to make because of my love for the pastorate and my relationship to the Golden Gate Seminary. I certainly have not sought the place with its many burdens and sacrifices and I feel my unworthiness for the task, but if the call of the brethren is to be interpreted as the call of the Lord, as it seems to be, I would not fail the Lord nor

his cause in California in this hour. I shall lean heavily on the executive committee for counsel in all the work.

"I solicit your prayer for the wisdom and leadership of the Lord in working out all the details necessary in assuming this task."

Harmony Prevails

The announcement of Dr. Posey's acceptance of the task was accompanied with abundant evidence that harmony was being restored. Men who had expressed strong differences of opinion were catching step as they prepared to march together in a larger program of missions and evangelism.

Annual Board Meeting Attracts Visitors

When the members of the board met in what was known as the annual meeting, so designated because it was the time when the detailed budget for the year was adopted, there were many visitors present. Among them were: Sam Wilcoxson, I. B. Hodges, Dave Goodman, Ed F. Harness, Don Armstrong, George Seay, Fred A. McCaulley, E. K. Dougherty, R. W. Lackey, John O. Scott, E. W. Moon, Fred Porter, Walter Thompson, Horace Burns, Dr. S. F. Dowis, Milton Cunningham, Leonard Sigle, Wallace Hough, H. S. Rainwater, Hurchell H. Stagg, Carl Halvarson, Don Hathcock, D. D. Tally, A. J. New, and Floyd Looney. Most of the visitors had come on peaceful missions, but some of them were expected to criticize certain actions which the board was destined to take that day.

A Tedium Problem Faced

The board faced one tedious problem that day which was calculated to draw a little fire, but fortunately for the moment, it passed without much expressed opposition. The problem concerned the election of a superintendent of missions and a secretary of the department of evangelism. Some months before, the Home Mission Board had let it be known that it planned to recommend the election of a state superintendent of missions who would assist the executive secretary with the multitudinous problems involved in the general mission program. There had been outspoken opposition to the proposal by those who believed that it was an infringement on the constitutional rights of the executive secretary. To support their opposition they pointed out a statement in the constitution of The Southern Baptist General Convention of California which says: "The executive secretary shall be the official superintendent of all the work of this

board." Dale Hufft, who had been one of the most outspoken critics of the proposal, once said: "We're going to keep on until we get so many supervisors that we're going to have to get someone to supervise the supervisors."

Dr. S. G. Posey, who was assuming his new duties as executive secretary-treasurer, was known not to be enthusiastic in the belief that such a procedure was necessary, but at the same time he was willing to go along with the Home Mission Board, since it was putting a considerable amount of money into mission work in California and had agreed to pay \$4,000 on the salary of the superintendent of missions when he was employed.

The Home Mission Board had not only announced its desire to have a superintendent of missions, but it developed later that Dr. S. F. Dowis, superintendent of the Board's Department of Cooperative Missions, was anxious to have the new position filled by Hurchell H. Stagg, who had been the subject of considerable controversy for some time. It became increasingly apparent that Stagg rated much higher in Atlanta than he did with many of the Bay area pastors in whose territory he had served for six years.

In the meantime, A. C. Turner, who had succeeded Stagg as missionary in the Bay area, had been spontaneously and without previous notice, elected secretary of evangelism in a special called meeting of the board two months earlier. About the time of Turner's election, the Home Mission Board passed a ruling that all persons whose salaries were to be paid in part by the Home Mission Board would have to be approved by the Home Mission Board previous to their election by a state mission board. That procedure was not followed in Turner's election. Therefore, when the news reached C. E. Matthews, secretary of the Home Mission Board's Department of Evangelism, he used it as an excuse not to approve him, inasmuch as the Home Mission Board was paying \$4,000 of the salary (the amount was reduced \$2,000 the next year).

At the same time, Turner himself, who had made no effort to seek the position, was becoming more and more convinced that he was not the proper person to head the department of evangelism. He readily admitted that he had never made any outstanding record as an evangelist and had never thought of himself as being particularly qualified for the duties which the brothers had decided to impose upon him. It is known, however, that he had for some time hoped that the day would come when he would be given an opportunity to serve in

a position such as was about to be created by the Home Mission Board through its Department of Cooperative Missions.

Previous to the meeting of the board Dr. S. G. Posey, who had known Turner for some time and loved him dearly, asked him how he would feel about becoming superintendent of cooperative missions with the understanding that he give emphasis to stewardship and the Cooperative Program in the event he did not see fit to accept the position of secretary of evangelism. The prospect of becoming superintendent of missions was far more attractive to Turner than the thought of being secretary of evangelism. Some time before the meeting of the board he let it be known that he was not available for secretary of evangelism, even though there was not the slightest assurance that he would be elected superintendent of missions, though it was not generally known that Stagg was slated for the job insofar as Dr. Dowis was concerned.

When the executive committee met previous to the meeting of the entire board, it was discovered that Dr. Dowis would be willing for Turner to be superintendent of missions providing C. E. Matthews would give his approval of Stagg for secretary of evangelism. A hurried series of telephone conversations between the various parties concerned secured Matthews' verbal approval of Stagg, though he had previously suggested other names. It seemed that Matthews had only a limited acquaintance with Stagg at that time.

The result of the various negotiations was that the executive committee recommended the election of Turner for the superintendency of the department of cooperative missions and stewardship, and Stagg as secretary of the department of evangelism. Turner's election was unanimous, but Sam N. Jones requested that the records show that he voted against Stagg.

There was general unanimity and harmony in the board, but when the news of Stagg's election was announced there were a few unfavorable reverberations and repercussions similar to the ones in evidence when Floyd Looney was elected editor of *The California Southern Baptist* six years before.

Various Policies Adopted

When Dr. Posey became executive secretary he requested that a plans and policies committee be appointed by the president preceding the annual meeting of the board. His request was granted and the committee brought its first report, along with recommendations, to the annual meeting of the board. The committee recommended that

a department of cooperative missions be set up under the direction of a superintendent of cooperative missions and stewardship, with the understanding that the salary be paid by the Home Mission Board and the state convention. The committee further recommended that all persons who were expected to serve as missionaries in the cooperative mission program be first approved by the Home Mission Board before their election by the board of directors of the state convention. Provision was also made for the missionaries to make monthly detailed reports of their work and to submit them along with their expense accounts to the superintendent of missions on the 26th day of every month. The plans and policies committee recommended that office secretaries and other office assistants be employed and/or discharged by the executive secretary in conference with, and in mutual agreement with department heads, and that department heads and general missionaries be employed and/or discharged by the board of directors upon recommendation of the executive secretary-treasurer, providing their dismissal was recommended by the executive committee and the Sunday School Board, or any other agency responsible for paying any part of the salary of a worker against whom charges had been preferred. The committee went on to recommend that all department heads be paid the same salary with the exception of the executive secretary of Woman's Missionary Union and that all office secretaries be paid a bonus of five dollars per month at the end of each year, providing their service had been faithfully and loyally rendered, it being understood that the bonus would increase five dollars per month for three years unless salaries were increased. In other words, an office secretary would receive a check for \$180 at the end of each year after three years' service with the convention providing her salary had not been raised.

Salary Adjustments Made

The convention had operated for more than 10 years without an established policy concerning salaries. For instance, the executive secretary served without pay for some time after the convention was organized. The first move was to pay him a small salary for half time service. A few months later he was employed for full time at a salary of \$137.50 per month. Periodic increases were granted and by 1943 he was being paid \$200 per month. In the meantime a Sunday school and Training Union secretary had been secured and was paid \$175 per month. The one lone missionary of the convention was paid the same salary.

When the board met following the 1943 convention to make up the detailed budget for the next year, it set the salary of the executive

secretary at \$260 per month and agreed to pay the secretary of the department of Sunday school and Training Union work and each missionary a salary of \$250 per month. Miss Naomi Ready, who had recently become the first paid W.M.U. executive secretary, was informed that her salary would be \$200 per month and provision was made to employ an office secretary to handle the work of all departments and keep the convention's books at a salary of \$150 per month. A few days later, however, the brothers realized that more money had been appropriated than the convention's total budget, therefore they met and reduced the salary of the executive secretary to \$250 a month, rolled back the salaries of the missionaries and the Sunday school and Training Union secretary to \$200 per month, and at the same time shaved \$40 off of the monthly salary of the W.M.U. executive secretary.

A few months later Dr. Solomon F. Dowis, who was at that time superintendent of the Home Mission Board's Department of City Missions, came to California to inaugurate the city mission program in San Diego, Los Angeles, and in the San Francisco Bay area. At the same time he, in cooperation with the executive secretary and the board of directors, initiated what has since become the department of cooperative missions. Dr. Dowis, on behalf of the Home Mission Board, agreed to pay half of the salaries of two general missionaries who would be assigned to smaller cities and rural areas. The problem of salaries was apparent from the beginning. Dowis was frank to say that it would be difficult to secure the type of men necessary to handle the jobs as superintendents of city missions on salaries equal or below the amount paid the executive secretary. He contended on the other hand that it would be unwise to pay them more than the executive secretary was receiving. He suggested, however, that the Home Mission Board could pay the missionaries' dues in the Ministers Retirement Plan which would help considerably. Dowis contended that rural missionaries (which in California meant missionaries serving in such communities as San Jose, Salinas, Stockton, Sacramento, Fresno, Bakersfield, and surrounding areas) should receive smaller salaries than the city superintendents of missions. Floyd Looney, who was chairman of the state missions committee of the board of directors, argued with Dowis over the difference in the proposed salary scale as he contended that the same type of men would be needed in the smaller cities as those who would be chosen to serve in San Diego, Los Angeles, and in the San Francisco Bay area. Neither changed his mind, but obviously the wishes of Dowis prevailed because, after all, the Home Mission Board was the big brother who was coming to the

aid of California. The result was that three city superintendents of missions were employed at a salary of \$250 a month paid by the Home Mission Board, and two other missionaries were employed at \$225 a month with their salaries paid jointly by California Southern Baptists and the Home Mission Board. This meant that three missionaries were drawing the same amount as the executive secretary and at the same time the head of the department of Sunday school and Training Union work was receiving \$25 a month less than the lowest paid missionaries.

For a period of about five years there was considerable zigzagging on the salary scale. The Home Mission Board abolished the city mission program and all missionaries had been employed under a cooperative program in which their salaries were paid by the Home Board and the California board. At the same time the salary keyboard had been converted into a switchboard with one missionary receiving \$200 and some others receiving \$300 per month. The editor of The California Southern Baptist had been employed at a salary only \$600 a year less than the executive secretary and \$900 a year more than the amount received by the Training Union secretary. By 1951, however, the salaries of the male department heads had been equalized with the amount paid the editor with the exception of the Training Union secretary, who was still receiving \$300 less than other department heads. At the same time the salary of the executive secretary had been increased until it was \$1,800 a year more than the amount paid any other employe. While all of this was taking place the missionaries were slowly but surely becoming the "forgotten men." There were many who believed they were doing more work than anyone else and, of course, for less money.

While all this was taking place, Dr. Crittendon had experienced a "change of heart" in his views concerning the salaries of office secretaries. For some time he had sought to keep all office secretaries on the same salary of \$150 per month and had accused Looney of upsetting the salary scale by persuading the board to pay the assistant to the editor of The California Southern Baptist \$175 per month. When Mrs. Milbrey Miller came to his office, however, he soon began to make provision for her salary to be \$225 per month and to set salaries of all other office employes at \$175 per month. It was only natural for such zigzagging to create dissatisfaction among all employes concerned.

When the budget committee tackled this difficult and tedious problem the members realized they were headed for trouble. They began by recommending that the editor of The California South-

ern Baptist and the men who were heading the various departments receive the same salary. That recommendation passed without opposition. At the request of Floyd Looney, the committee recommended that the assistant to the editor of The California Southern Baptist and the young people's secretary in the W.M.U. department be paid \$25 per month more than the office secretaries. That recommendation pleased the board.

When the time came to consider the salaries of the general missionaries, the solution was not so simple. In the first place the board had "inherited" some missionaries who had previously been employed by the Home Mission Board at larger salaries than were paid other missionaries. Added to that problem was the fact that some time before, the board had drifted into the policy of starting a missionary at a lower salary with the understanding that he be given a raise after one year of service. There was general dissatisfaction, both among the members of the board and the missionaries, but it was obviously a difficult matter to adjust, for to equalize the salaries would mean that some would receive no increase while others would receive a \$300 raise and a few would have their salaries increased \$600 a year. The budget committee faced the problem bravely and recommended that all missionaries be paid the same amount, but Dr. S. F. Dowis, superintendent of the Cooperative Missions Department of the Home Mission Board, was present and advised the members of the board that it would not be satisfactory to increase the salary of any missionary \$600 a year and at the same time increase the salaries of others only \$300 a year. Some brother got up and said: "Dr. Dowis, can't this board do anything it wants to do?" to which Dr. Dowis replied: "You can do anything you want to do, but you can't do it with the Home Mission Board's money." Dowis went on to say that he was sympathetic with the problem the brothers faced, but assured them that he would be embarrassed before his committee of the Home Mission Board if salaries were equalized all at one time. The brothers realized they were at their row's end and nothing could be done about it, but various ones of them arose to say they didn't like the arrangement.

The salary of Walter D. Thompson, a newly elected missionary, came in for some frank discussion. Thompson had served as a general missionary for several years and he was paid the maximum salary. A few months before, he had resigned and accepted the pastorate of Calvary Baptist Church, Redwood City, but was soon re-elected missionary and assigned to the San Francisco Bay area at the maximum salary. Some of the brothers remembered that on Dr. Crittendon's recommendation Thompson was employed at a larger salary

than was ordinarily paid beginners and they were strongly opposed to his being re-employed at the maximum salary. Some of the brothers contended that Thompson surrendered his "seniority" by going back into the pastorate and should therefore be employed at the salary paid new men. Executive Secretary Posey contended that Thompson in reality did not cease his missionary activities, even though he returned to the pastorate. He stated that Thompson's work at Redwood City was missionary in nature and since it was only a few months he felt that he should not be penalized when re-elected missionary.

Mission Pastors Elected

On recommendation of the committee on missionary nomination and assignment, the following Golden Gate Seminary students were elected mission pastors: C. E. Coleman, Ray L. Garrett, George Fulfer, Charles Henry Hufft, Milton Johnson, William Reed Jones, Jr., Winston E. Neal, Alfred Smoak, D. E. Wallace, and R. Max Willocks. This program, however, was soon expanded to include pastors other than students at Golden Gate Seminary. It soon became known as the mission pastor aid program and was financed by the Home Mission Board. In most cases a mission pastor was eligible for aid for from three to six months.

New Headquarters Property Purchased

Upon recommendation of the property committee, headed by E. J. Combs, the board approved the purchase of a new headquarters building located at 1405 Broadway in Fresno. In approving the purchase the board instructed the executive committee to handle the necessary negotiations with the understanding that no more than \$60,000 would be paid for the property which had for many years been occupied by a mortuary. In making the recommendation the committee stated that in all probability it could be bought for \$50,000, though the owners were asking a larger price.

The executive committee was instructed to sell the convention's property located on M and Calaveras streets in Fresno where the headquarters offices had been housed for the past five years. Dr. Posey explained that in his opinion the value of the present property had been reported at a figure much beyond what it would bring on the market and in his opinion the brothers had as well prepare to accept an offer below what some local real estate firms had previously said it was worth. Dr. Posey's prediction proved to be true, for there were no prospective buyers willing to submit an offer for much more than was paid for the property. Sufficeth it to say that the property

was finally sold at a small profit and the new headquarters building was purchased for \$50,000.

Tributes to Dr. Crittendon Requested

The board approved a recommendation of The California Southern Baptist committee that a special edition of the paper be published to allow members of the board and others to write tributes of appreciation of the five and a half years' service of the retiring executive secretary, Dr. A. F. Crittendon. The recommendation was presented by the committee in response to a request by Dr. Posey, it being understood and agreed that the editor would write a story on the progress of the work under Crittendon's leadership and that members of the board and other friends would be urged to write brief paragraphs in which they would pay tribute to the efforts of Dr. Crittendon. Fred A. McCaulley, representing the Home Mission Board, was present and requested the privilege of submitting an article to be published along with those furnished by the members of the board of directors and other friends. All of the members of the board voted to have this special edition of the paper published, but not a one of them, including McCaulley, wrote a word to be published in it. Looney wrote a full front page article in which he called attention to the phenomenal growth and progress of the work under Crittendon's leadership. Fitting tributes were paid by Executive Secretary Posey, J. L. Brantley, president of the convention, and three of the general missionaries, but the rest of the brothers were as silent as a corpse.

Printing Contract Continued

From the beginning of Dr. Crittendon's administration he had freely expressed his opinion that The California Southern Baptist was costing too much money, so after he took office he let it be known that he would like to be editor of the paper in order to save expense, but with the understanding that Editor Looney be appointed general missionary in case he did not choose to return to the pastorate. His idea that the paper could be printed on cheaper stock was shared by some, but the convention each year had voted to have it printed on coated book stock.

When Looney was elected editor he was charged with the responsibility of handling the business of the paper which included arrangements for having it printed. When he took office he found that a lady printing shopper was receiving a rather generous portion of the amount of money paid for the printing which was being done on equipment much too small to handle the job. One of his first jobs

was to inform the lady that she would have to find someone else to buy her cigarettes and select another place to smoke them, for he was making his own arrangements for a printer. For three years the paper was printed in Tulare, 45 miles away, in order to save several hundred dollars a year on the printing cost. The time came, however, when the board voted to have it printed in Fresno as soon as an acceptable printer could be found. In a few weeks arrangements were made to have it printed by the Fresno Labor Citizen at a cost a little higher than the amount charged by the Tulare firm. Crittendon contended that the cost was too much and proceeded to visit various printers in Fresno only to find that their prices were higher.

Soon after Mrs. Milbrey Miller became Dr. Crittendon's secretary and office manager, she proceeded to register her complaint about the cost of The California Southern Baptist. She carried her complaint to some of the members of the board, assuring them that a considerable saving could be brought about if Looney would cooperate with the executive secretary by arranging to have the paper printed by some non-union printers in a nearby city.

After Dr. Posey was elected executive secretary and Dr. Crittendon was preparing to leave the office, he wrote the incoming secretary a letter in which he suggested that five or six hundred dollars a month could be saved by changing printers and cutting down on the office help. Obviously Crittendon was acting on "information" secured by Mrs. Miller, for it developed later that she had secured a bid from another printing firm but failed to note that the price of it was based on one issue of the paper each month instead of two. She had also contended that a new bookkeeping machine, which had been purchased by the administration department, could handle the bookkeeping of The California Southern Baptist and bring about an additional saving. The one thing that neither Mrs. Miller nor Dr. Crittendon knew was that Looney had frequently secured bids from various printers, including the one which they claimed would save the convention five or six hundred dollars per month. When the board met he was able to show by simple arithmetic that he was getting the paper printed for almost \$400 a month less than any other firm had agreed to print it, so the brothers all voted to make no changes. It was plain that Mrs. Miller had missed the facts by at least \$900 a month.

Assembly Plans Approved

Upon recommendation of the assembly committee the board designated Walter D. Thompson as business manager of the assembly with

the understanding that he be paid \$100 in addition to his room and board during the encampment. In previous action the board had approved a recommendation by the plans and policies committee to recognize the assembly committee of the board as the official directors of the assembly. The board had also voted to designate the chairman of the assembly committee as chairman of the assembly with the understanding that he preside at all sessions and be responsible for promoting the assembly during the months ahead. It was agreed, however, that toward the close of the 1951 assembly a president, vice-president, and a secretary would be elected by popular vote by persons attending the encampment.

Various Announcements Made

Before adjournment Dr. Posey announced that the executive committee was not ready to bring a recommendation concerning the election of a Brotherhood secretary and a secretary of the Training Union and BSU department. He stated that he had received a letter from Howard Halsell in which he had declined an offer to become secretary of the Brotherhood work and that Kermit Whittaker had been approached concerning the Training Union and student work and was requesting more information and time to consider the matter.

In a closing statement Dr. Posey said: "From this day I am expendable. I am still a missionary and I will not try to build fences about myself and in my own interest. I had some difficulty in deciding to leave the pastorate, but eventually I have come to think of the board of directors as my deacons, the Sunday school secretary as my Sunday school superintendent, the Training Union secretary as my Training Union director, the W.M.U. secretary as the president of my Woman's Missionary Society, the editor and the state paper as my line of communication to my members, the churches. I shall try, under God, to do my best."

When Dr. Posey had finished his remarks a motion was made to adjourn. When President Brantley asked all who favored adjournment to stand, he took a moment to thank Dr. Dowis for coming all the way from Atlanta, Georgia to attend the meeting of the board and asked him to lead the closing prayer.

Smooth Sailing in Troubled Waters

Smooth sailing in troubled waters are words which best describe the activities of California Southern Baptists following the January meeting of the board. Not everything had been accomplished which Executive Secretary Posey and most of the members of the board of

directors had hoped for. For one thing a Brotherhood secretary was not elected, even though provision for the department was set up in the budget. The resignation of Norman Fromm as Training Union and student secretary only a few weeks before the meeting of the board did not allow enough time for the executive committee to find a suitable successor. This meant that the new executive secretary would have to begin his work with a vacancy in an important department.

Despite the spirit of harmony and unanimity among the members of the board, the fact remained that a few prophets of gloom had prophesied that the action of the Bakersfield convention had set Southern Baptists' work back for ten years. It would have been foolish optimism to expect everyone to get in step and march in harmony with a new leader and, for the most part, new department heads. Nevertheless, there was every evidence that all wounds were quickly healing and smooth sailing was ahead. All matters of unfinished business were trustfully put in the hands of the executive committee and the committee on missionary nomination and assignment was instructed to search for additional missionaries provided for in the enlarged mission program.

Headquarters Moved

Within a few weeks the new headquarters property on Broadway was purchased and the convention's offices moved from the M Street property to the new location. While very little money was spent in remodeling the property, \$10,000 of the state mission fund had been used for a down payment on it and there was no one anxious to buy the old headquarters building. This presented a financial difficulty which was somewhat complicated by slightly smaller Cooperative Program receipts during January and February than had been anticipated.

An article by Dr. Posey appeared in the March 22, 1951 edition of The California Southern Baptist in which he expressed considerable concern over the fact that Cooperative Program receipts for January and February totaled only \$19,560.57 which was \$1,272.75 short of the objective for the two months. At the same time he called attention to the election of J. A. Chambers of Alabama City, Alabama, Fred DeBerry of Phoenix, Arizona, and E. J. Combs of Chico to serve as general missionaries stating that their moving expenses would have to be provided. He reported that George King, who had been missionary in the Los Angeles area, had been transferred to Modesto and the board was obligated to pay him 50 cents per mile for moving

expense and that Walter D. Thompson had been elected missionary and there would be expense involved in moving him onto the field.

The new executive secretary erased all doubt that he was alarmed about the situation when he announced that Riley Munday of Hattiesburg, Mississippi had been elected Training Union and BSU secretary but had declined and that he thought it would be most unwise to try to find a Training Union secretary and a secretary of the Brotherhood department until the convention's financial condition improved. At the same time, Dr. Posey assured the pastors and churches that small and regular contributions from all congregations would solve the problem. He called upon the churches to rally their forces and support the Cooperative Program. The churches responded to his plea and gave \$11,057.55 in March which was the most they had ever given to the Cooperative Program in any one month.

The sudden upsurge in contributions to the Cooperative Program gave encouragement to Dr. Posey and the members of the board, therefore the search for a Brotherhood secretary was resumed and on July 26 The California Southern Baptist announced that Julian L. Stenstrom, a former associate in the Brotherhood department of the Florida Baptist Convention, had been released from military duty and would soon take up his duties as secretary of the Brotherhood department for California Southern Baptists. At the same time Dr. Posey and members of the executive committee were searching diligently for a Training Union and BSU secretary but were finding it difficult to secure a man who was qualified by training, experience, and interest to handle both fields. Mrs. Helen Bray, office secretary in the department of Training Union and student work, was continuing to handle the details of the department.

Broadway Plan Inaugurated

One of the many concerns of the executive secretary and the members of the board was the problems which churches were having because they did not have adequate buildings or any way to finance them. While the convention had accumulated approximately \$80,000 in what was known as a trust and memorial fund, most of it had been loaned to churches which had not paid much of the principal and, in many cases, any interest for two or three years. Dr. Posey had announced that he had inherited the situation from the previous administration and that it would greatly aid churches needing financial assistance if the loans could be repaid. The records show that he was making some progress toward collecting the interest and prin-

capital on some of the loans, but even so, the entire fund, if kept revolving often, would not meet the ever increasing needs.

The Home Mission Board, which had given most of the trust and memorial fund, had, in addition to making generous contributions each year to the general mission program, made several loans to churches, but the Home Mission Board could not solve California Southern Baptists' building problems even if every dollar of its loan funds were placed where there was need for so much money to be invested in church buildings immediately. The problem was, where would the money come from? For some time it had been known that J. S. Bracewell, a Houston attorney and a deacon in Broadway Baptist Church, had once solved a difficult building problem in his own church by initiating a plan whereby the congregation would issue bonds which would mature over a 13-year period and agree to deposit \$2 per week for each \$1,000 in bonds issued to insure the retirement of the bonds, together with five per cent interest compounded semi-annually. It was known that the plan was so successful in Bracewell's own church that he decided to call it the Broadway Plan of Church Finance and to recommend it to other congregations. During recent years he had assisted churches of various denominations, all of whom found the plan successful and in no case had any of the bonds defaulted. It had proved to be sound business economy.

Bracewell had learned about California Southern Baptists' expansion and had let it be known that he was interested in introducing the Broadway Plan to the churches in the West. He outlined the procedure to the First Baptist Church in Lemon Grove as early as 1948. J. Morris Mulkey, pastor of the Lemon Grove congregation, had successfully hurdled all the legal technicalities and secured permission from the commissioner of corporations in Sacramento to allow his congregation to issue \$30,000 in notes with the understanding that they would be sold to members of the congregation. Of course there was nothing to forbid the church from selling the notes to friends. In a short time the first unit of a new church building in Lemon Grove was proof of the success of the venture. Some time later, the Calvary Baptist Church in Redwood City used the same plan, but there were complications involved in getting the matter cleared with the commissioner of corporations.

All the while Bracewell continued to let his interest in the California work be known. He made several trips to the state for conferences with pastors and others interested in his plan. It did not take him long to convince Dr. Posey that the Broadway Plan was the answer to the churches' building needs. So in July, 1951, a contractual

agreement between Bracewell and the board of directors was arranged through the executive committee whereby an office would be set up in the headquarters building, a secretary employed to handle the details while Bracewell and his law firm would handle the legal matters. It was understood and agreed that the income from the venture would be divided equally between Bracewell and the state convention. Dr. Posey was named executive director and Miss Edna Bowling, a Golden Gate Seminary graduate, was employed as the secretary and the announcement was made that the Broadway Plan of Church Finance in California had been set up and was ready for business. This proved to be one of the most forward steps the board had ever taken.

\$150,000 Cooperative Program Goal Adopted

The second meeting of the board in 1951 was held in Fresno September 27, at which time a \$150,000 annual Cooperative Program goal was agreed upon with the understanding that the objective would be recommended to the forthcoming meeting of the convention which was scheduled to meet in Fresno, October 31-November 1. By that time it was evident that the 1951 goal of \$125,000 would be reached. The churches were growing, their contributions increasing, and the fellowship among the brethren was wholesome.

California Baptist College Aided

The board agreed to recommend to the convention that 25 per cent of distributable Cooperative Program funds continue to be channeled through the Southern Baptist Convention's Executive Committee for world missions and to continue to give Golden Gate Seminary 10 per cent of the fund, leaving 65 per cent for mission work in California. The brothers also agreed to recommend that the Christian Education Day offering be divided equally between Golden Gate Seminary and California Baptist College. They also agreed to recommend to the convention that California Baptist College be guaranteed a minimum of \$8,000 with the understanding that any of the amount which was not received through the Christian Education Day offering would be paid out of the state mission fund.

Dr. Edmond Walker Named Training Union Secretary

An eight months' search for a Training Union-BSU secretary ended temporarily with the election of Dr. Edmond Walker, pastor of the Calvary Southern Baptist Church in El Monte. A native of Arkansas and a graduate of Ouachita Baptist College and Southern

Seminary, Walker had earned his doctor's degree from Golden Gate Seminary and was the California representative on the Sunday School Board. When he was elected, the executive secretary and most of the members of the board believed that he would accept, but after weeks of wrestling with the problem he finally declined and decided to remain in the pastorate. Therefore, the board was forced to report to the convention two months later that no Training Union-BSU secretary had been secured.

The board held a brief meeting in Fresno preceding the annual meeting of the convention. About the only business transacted was to give final approval to its annual report to the convention. The report will be discussed in the next chapter.

Chapter Thirteen

THE ELEVENTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1951-1952

When J. Lawrence Brantley tiptoed as he looked over the top of the tall speaker's stand in Fresno's Municipal Auditorium on the morning of October 31, as he sounded the gavel officially opening the twelfth annual meeting of the convention, California Southern Baptists were in big business. They had met in the same auditorium eight years before, but at that time they could not boast of 333 churches with a total membership of 40,655. They could not report that 4,991 new converts had been baptized during the previous year. But in 1951 they could say as much and a lot more. Their records showed that 45,126 were enrolled in Sunday school, 16,667 in Training Union, 7,825 in W.M.U., and 2,317 in the Brotherhood. Almost 20,000 youngsters had been enrolled in Vacation Bible schools during the past summer. During the past year the churches had paid their pastors \$648,040 and at the same time \$129,036.81 was contributed to missions through the Cooperative Program, to say nothing of the contributions to special missionary objects. During the same period contributions for all causes reached almost \$2,000,000. There they were, pouring in at all entrances of the auditorium, as the agile hands and deft fingers of Mrs. Woodrow Rosecrans and Mrs. Will Edd Langford raced up and down the keyboards of the two pianos to the tune of "Standing On the Promises" while Sheldon Russell called upon the messengers and visitors to join in singing the familiar old song.

It was in such an atmosphere that the meeting began. It would not have required welcome addresses from Horace Burns, pastor of Harvard-Terrace Baptist Church in Fresno, and Howard Holman from the mayor's office to make them feel welcome, but they heard both of them with the usual courtesy after which E. Hardy Childress showed more than usual eloquence in his extended remarks in response to the welcome addresses.

Program Adopted and Committees Appointed

The meeting proceeded in the usual Baptist fashion as Ira Patishall, chairman of the program committee, outlined a tentative order of business which was approved by the convention. President Brantley appointed Byron F. Todd, O. Dean Johnson, Woodrow Rosecrans, Wade R. Campbell, Floyd Pittman, John H. Webb, and

Earl R. Bigelow on a credentials committee, though everyone knew the brothers wouldn't have much to do for no one seemed to be present wanting to register who was not acceptable to everyone else. A committee on nominations, consisting of Dale Hufft, chairman, L. O. Hall, Grady Lambert, Guy Bradley, Horace F. Burns, A. F. Whitehurst, and S. H. Casey was appointed. Persons desiring to make suggestions about when or where the next convention should be held and who would be the proper person to preach the annual sermon were reminded that the committee on time, place, and preacher would consist of Hollis A. Burge, chairman, G. H. Woodward, Quincy Phipps, B. A. Rogers, Fred A. McCaulley, J. T. Summers, and Will Edd Langford. A committee on committees consisting of R. G. Brister, chairman, J. T. Harmon, Dewey C. Squyres, D. D. Tally, W. H. Cheney, James R. Wyatt, and Joe Morris was also appointed.

The Main Issue Introduced

The committee on committees reported that 264 messengers had registered and W. H. Rosecrans made a motion that they be recognized as messengers to the convention with the understanding that any others enrolling later would also be recognized. Of course there was no opposition to the motion. At this time the order of business called for the introduction of new pastors and visitors, but A. C. Turner expressed the unanimous sentiment of everyone when he made a motion that Dr. A. L. Aulick, chairman of a special committee on constitution revision, be asked to read his report before the introduction of visitors. The constitution at that time required that any proposed amendments must be submitted during the first session and voted on during the last session of any annual meeting. Everyone knew that the constitution revision was the only issue before the convention, so they wanted to inject a little life into it to begin with. It was the one lone chance for the messengers to have a fight and no one expected it to be bitter.

Assistant Recording Secretary Absent

Recording Secretary H. B. Long reminded the convention that Louis Hendricks, assistant recording secretary, had left the state and asked if it would be agreeable for Byron Todd, assistant recording secretary of the board of directors, to serve in Hendricks' place during the convention. Upon motion of S. E. Dunham, it was so ordered.

Even though the assistant recording secretary was absent, Long was not entirely without help, for Charles (Chuck) Erikson, a U. S.

Marine on furlough from Santa Ana Marine Base, was present to serve as his official page during the convention. Chuck soon changed his title from page to son-in-law by marrying Long's lovely daughter, Monte Jo.

Visitors and New Workers Introduced

Dr. Posey introduced L. O. Griffith, director of promotion, Home Mission Board, Dr. Lemuel Hall of Mary Hardin-Baylor College, Dr. Albert McClellan, director of publications, Southern Baptist Convention's Executive Committee, and N. W. Rankin, a brother of the late M. Theron Rankin of the Foreign Mission Board. Rankin had been a foreign missionary to China but at that time was working among the Chinese in Los Angeles under the direction of the Home Mission Board.

Dr. Posey also introduced the following employes of the state convention: Mr. and Mrs. Fred Porter of the Sunday school department, Julian L. Stenstrom, Brotherhood secretary, Miss Edna Bowling, secretary of the Broadway Plan of Church Finance, Mrs. J. S. Prine, office secretary in the administration department, and Miss Monte Jo Long, who was working part time in the W.M.U. department while attending Fresno State College. Before asking A. C. Turner, superintendent of cooperative missions and stewardship, to introduce new missionaries and pastors who had come to the state during the past year, Dr. Posey recognized Dr. B. O. Herring, president, Golden Gate Baptist Theological Seminary, and asked him to present the members of his staff who were attending the convention.

Turner introduced Jack Combs and J. A. Chambers, who had been added to the staff of general missionaries during the past year, then he introduced the following new pastors: H. A. Zimmerman, Napa; Sheldon Russell, Live Oak; Carl O. Martin, Healdsburg; Irvin H. Gates, Glendora; O. C. Willis, Brisbane; Paul A. Meigs, Berkeley; J. L. Barber, Mojave; James Dotson, Santa Rosa; Warren G. Hall, Berkeley; G. H. Loving, Hayward; H. A. Garner, Vallejo; Leroy Jones, Thousand Oaks; L. B. Edwards, Pasadena; J. Clifford Harris, Salinas; Orval E. Spence, Hawthorne; Ray Harbour, Los Banos; A. J. Hyatt, Chico; Clint Irwin, Riverside; Nobel D. Brown, Mono Vista; R. Edwin Norris, Grass Valley; Jack Tutor, Cypress; W. R. Specht, Baldwin Park; J. A. Chestnutt, Hollywood; C. E. Robertson, Tulare, and J. R. Ferguson, Los Angeles.

James E. Carroll Preaches

Before the annual sermon, which was preached that year by James E. Carroll, pastor of the First Southern Baptist Church in

Fresno, Executive Secretary Posey announced plans to hold open house at the new Southern Baptist Headquarters between 4:30 and 6:30 that afternoon. President Brantley read a telegram from Dr. J. D. Grey, president of the Southern Baptist Convention, in which he urged that strong action be taken with reference to President Truman's proposal to appoint an ambassador to the Vatican. A brief message was delivered by the president of the convention and Dr. Albert McClellan spoke to a report on the Cooperative Program. Carroll's sermon, which he preached from Romans 1:8-16, was preceded by a vocal solo sung by Mrs. E. Hardy Childress.

Agency Representatives Speak

Following a brief devotional by James R. Wyatt and congregational singing led by James Walker, the business for the afternoon began with a report on Christian literature and The California Southern Baptist by Guy Bradley. He, among other things, stressed the importance of Southern Baptists paying more attention to the kind of literature allowed to come into their homes. He stressed the importance of a weekly issue of The California Southern Baptist and closed his remarks by calling on the messengers to stand for a prayer for the editor and for the early publication of a weekly paper.

Walter D. Thompson made a report on the ministry of the Home Mission Board after which L. O. Griffith, director of promotion for the Board, spoke to the convention. Following Griffith's address, William Hall Preston from the Department of Student Work of the Sunday School Board, spoke on "The World-Reaching Influence of a Christ-Centered Home."

Mrs. W. C. Howell, executive secretary of Woman's Missionary Union, reported on the progress of W.M.U. work after which the convention heard Miss Margaret Bruce, Convention-wide young people's secretary of Woman's Missionary Union.

Chaplain Cummins Speaks

Chaplain George Cummins, who was at that time stationed at a Marine base near Santa Ana and who was recently released from military duty and elected missionary to serve in the San Diego area, addressed the convention on the ministry of the chaplains, after which he introduced Chaplain Henry C. Pennington from Hamilton Air Force Base, Chaplain Art Estes, post chaplain at Fort Ord, and C. R. Barrick, a former chaplain from Albuquerque, New Mexico.

College Choir Sings

Music for the Wednesday evening session was under the direction of S. E. Boyd Smith and the choir of California Baptist College. Smith was introduced by his father, P. Boyd Smith, president of the college.

Only two reports were heard during the evening, one on the Sunday school by Fred H. Porter, and the annual report of the board of directors by President J. L. Brantley. Harold E. Ingraham of the Sunday School Board delivered an address following a report on Sunday school work and both A. C. Turner, superintendent of cooperative missions and stewardship, and Dr. S. G. Posey, executive secretary of the convention, spoke following the report of the board of directors.

Enlarged Program Adopted

The messengers to the convention unanimously approved recommendations of the board calling for an enlarged program of missionary activity. A total budget of \$280,800 was adopted with the understanding that \$150,000 of the amount was expected to come through the Cooperative Program, \$51,000 from the Home Mission Board, and \$12,800 from the Sunday School Board. It was anticipated that the balance would be raised by special offerings such as state missions, Christian education, the Annie W. Armstrong Offering for home missions, and Lottie Moon Christmas Offering for foreign missions. The board's recommendation that 10 per cent of distributable Cooperative Program funds be given to Golden Gate Seminary and 25 per cent be channeled through the Southern Baptist Convention's Executive Committee for world missions, leaving 65 per cent for work in California, met no opposition.

New Missionaries Named

The board reported that J. A. Chambers, Fred DeBerry, and E. J. Combs had been added to the staff of general missionaries bringing to 14 the number of men who had served all or part of the year. During the past year the missionaries had baptized 521 new converts, welcomed 707 additions to the churches by letter, established 79 missions and organized 40 churches.

Three New Departments Added

Upon request of the Home Mission Board the department of cooperative missions and stewardship had been set up and A. C. Turner had been elected to serve as its superintendent. The long awaited Brotherhood department had been established and Julian L. Sten-

strom employed as its secretary. The Broadway Plan of Church Finance in California had been set up under a contractual agreement between the board of directors and J. S. Bracewell, a Houston, Texas attorney.

New Workers Added

Since the last meeting of the convention Dr. Posey had succeeded Dr. Crittendon as executive secretary, Fred H. Porter had become secretary of the Sunday school department, and Hurchell H. Stagg had succeeded Dr. C. E. Wilbanks as secretary of evangelism. During the same period Miss Louise Talley, a former sub-manager of the Baptist Book Store in Huntington Park, succeeded Mrs. Milbrey Miller as bookkeeper and office manager, and Mrs. J. S. Prine had replaced Mrs. Lois (Williams) Biasell as secretary to Dr. Posey. Miss Jo Ann Skiff was employed to serve as convention receptionist and secretary in the department of cooperative missions and stewardship, and Mrs. Fred H. Porter had become office secretary in the Sunday school department.

Vinson Property Sold

It was reported that the Vinson property had depreciated in value and extensive repairs would have been necessary in order to keep it rented as income property. Rather than make the expenditure of money, the property was sold for \$7,000 in order to make the money available to loan churches needing new buildings. The Yoder property was rented, but the board stated in its report that plans were under way to use it for church services in the near future. A new headquarters building had been purchased, but the old property on M Street had not been sold. There was an indebtedness of \$40,000 on the new property, but the debt on the M Street property had been whittled down to \$15,000 with the exception of \$9,500 of children's home money which had been invested in the property. Executive Secretary Posey had let it be known that as soon as the property could be sold that he favored returning the \$9,500 to the children's home account, which at that time totaled almost \$19,000 including the amount which had been loaned.

Cooperative Program Objective Reached

The financial report revealed that \$129,036.81 had been received for the Cooperative Program during the past year and that other income brought total receipts during the year to \$303,839.77. This, of course, included the collection of interest and principal on trust and memorial loans.

Senator Bracewell Speaks

Before the end of the Wednesday evening session 723 persons had registered of whom 478 were messengers. There was little restlessness, even though the session had been long. Most of them remained to hear Senator Searcy Bracewell, a son of J. S. Bracewell, extol the advantages of the Broadway Plan of Church Finance. He left no doubt in anyone's mind that in his opinion the Broadway Plan was the answer to the problem of any church needing a new building.

Federal Aid Refused

The next morning many messengers and visitors evidently remained in their hotel rooms or visited with friends, for the session opened with a mere handful present. Al Adams, director of music, Truett Memorial Baptist Church, Long Beach, failed to whip up much enthusiasm as he waved his hands across the greatly thinned ranks to the tune of "Standing On the Promises." Little if any more enthusiasm was evident as Robert D. Hughes began reading a brief report on hospital work which was signed by H. O. Black and J. O. Morris, other members of the committee. Business picked up, however, when he read the last sentence which stated: "No federal funds have been accepted for any purpose nor shall we ever accept federal aid." That statement brought a round of "amens."

Children's Home Favored

The annual report on the children's home had long since become "hot copy" among California Southern Baptists. The 1951 report was no exception when three Johns, John Watson, John Scott, and John Rich, in a report recommended that the convention authorize the appointment of a board of trustees for the children's home and that the trustees be authorized to select a superintendent and to take the initial steps necessary in obtaining a suitable site for the home. The three Johns went on to recommend that the churches be urged to cooperate in the new venture by taking birthday offerings or by placing the children's home in their budgets. The report and the recommendations pleased the messengers to the convention and the committee on nominations was asked to include the names of trustees of a children's home in its report.

College Trustees Dismissed

For two or three years the convention had elected a college board of trustees, but everyone knew that a college was not going to be established, at least for a long time. A year or two before, the trustees

had recommended that arrangements be made to establish chairs of Bible adjacent to the campuses of two California universities, but the board of directors of the convention turned the proposal down. All the while, California Baptist College, which had been started by Los Angeles Association, was gaining favor with California Southern Baptists. The members of the college board of trustees, which included Ira Patishall, Elmer Austin, Dewey Squyres, Doyle E. Hughes, Floyd Pittman, and Andy Watson, who had left the state during the year, were all friendly toward dissolving the college board of trustees and recommending that the convention support California Baptist College: therefore the trustees' report to the convention consisted of a few words of commendation of the convention's action, which guaranteed the college \$8,000 during the next year, and a recommendation that the college board of trustees be discontinued until such time as the convention assumed the responsibility of operating a college. The report, a victory for California Baptist College, was enthusiastically adopted.

Strong Resolutions Passed

The convention adopted strong resolutions protesting the use of public money to carry on religious organizations, such as schools and hospitals, and the maintenance of an ambassador to the Vatican. Other resolutions adopted praised the Home Mission Board, Sunday School Board, and other agencies of the Southern Baptist Convention for their contributions to California Southern Baptist work, and at the same time California Baptist College was assured of the love, faith, and confidence of the convention. Still other resolutions praised Executive Secretary Posey and his corps of workers while the city of Fresno was thanked for its kindness and courtesy to the Baptists during the two-day meeting.

Various Reports Heard

Other reports during the afternoon included American Bible Society, by Dr. D. W. Deere; Training Union and student work, by Mrs. L. V. Bray; public affairs, by Dr. B. O. Herring; foreign missions, by E. J. Combs, and Relief and Annuity Board, by R. G. Brister. The convention approved a motion by Brister that Floyd Looney head a special committee to work during the next year in promoting the Ministers Retirement Plan of the Relief and Annuity Board.

The convention named Clifford Harris to preach the annual sermon at the next meeting which it agreed to hold in San Jose, the date to be fixed by the board of directors.

In a partial report of the nominating committee, the names of Floyd E. Pittman, L. T. Lemon, Robert D. Hughes, Art King, Guy

Bradley, Horace Burns, Clifford Harris, Damon Matlock, and G. H. Woodward were submitted for membership on the board of directors. These were to take the places of men retiring after three years' service on the board.

The Main Issue Presented

Notwithstanding the fact that the constitution provided that any proposed changes must be read in the first session and voted on at the last session of any annual meeting, the messengers unanimously agreed to consider constitution changes at the Thursday afternoon session because Hurchell H. Stagg did not want any controversial issue discussed at the evening service because it might interfere with the evangelistic service which he had planned. Many messengers were anxious to go home as soon as the issue was settled and the officers elected. Therefore, little time was lost in a report on social service by D. D. Tally and the Radio Commission by Dale Hufft before getting down to the tedious problem of amending the constitution.

Dr. Wilbur Martin, chairman of the department of sacred music, Golden Gate Seminary, led the convention in singing "Onward Christian Soldiers," after which Dr. A. L. Aulick, chairman of the constitution revision committee, was recognized and the "fight" was on. He called attention to the work of his committee stating that proposed changes had been published in *The California Southern Baptist* and that copies of the constitution as it would read, providing the convention adopted the committee's report, had been placed in the hands of the messengers the day before.

Youthful Charles Smith, pastor of Olivet Baptist Church, Fresno, and a former student of Aulick's in Golden Gate Seminary, made a motion that the proposed changes be considered article by article. Elmore Bailey, pastor of First Southern Baptist Church, Downey, seconded the motion and the convention approved it.

The committee proposed to amend Article 2 Section 3 of the constitution which stated: "The messengers shall be elected and certified by the churches to this convention," by adding the words "provided that this convention shall not seat messengers from any church that practices open communion and/or alien immersion." Ben Hill didn't like the wording of the proposed change, but was obviously in agreement with what was intended by it. He therefore moved to strike out the words "Open communion and/or alien immersion" and to insert the following words after the word provided: "That messengers shall not be seated in this convention from any church that receives persons with alien immersion or practices what is commonly called open

communion." Hill explained that churches do not practice alien immersion, but rather receive persons with it.

Charles Smith arose to say that he'd heard a lot of interpretations about alien immersion and open communion and he doubted if the messengers to the convention would agree on what constituted either one. He went on to say that he didn't believe the convention should dictate any theological matters to the churches, but rather the churches should be free to make their own decisions, to which Dr. Aulick replied: "This committee is not dictating to the convention, but no church would be accepted that could not subscribe to the conditions of the constitution of the convention. The time might come when some church would deny the diety of the Lord Jesus Christ and certainly the convention could and should deny that church the privilege of having a seat in this convention."

Considerable debate followed with several of the younger men speaking against the amendment. Nevertheless, it was adopted and Article 2 Section 3 was amended to read: "The messengers shall be elected and certified by the churches to this convention, provided that messengers shall not be seated in this convention from any church that receives persons with alien immersion or practices what is commonly called open communion."

Hollis A. Burge, a member of the constitution revision committee, raised the question about seating messengers from churches which were aligned with other Baptist fellowships. Dr. Aulick explained that his interpretation of Article 3 Section 2, which points out the purpose of the convention was to furnish a means by which the Southern Baptist churches in their sovereign capacity could work together would automatically rule out any other Baptists. His interpretation pleased everyone who was fearful that the time would come when some churches aligned with other Baptist fellowships might want to cooperate with California Southern Baptists on a dual alignment basis.

There was scattered opposition to a recommendation that Article 4 Section 2 be amended so as to provide for the election of an executive secretary for an indefinite period. Opponents to the proposition were high in their praise of Dr. Posey and assured him that there was nothing personal in their objection, but at the same time thought it unwise to change the policy of electing an executive secretary every year. Another proposed change in the same article would limit the service of the president to two consecutive terms. Some of the messengers didn't like that proposal because they thought the convention should be free to elect anyone as often as it desired. Nevertheless, the

two proposed changes pleased the majority of the messengers and the amendment was approved.

For some time Article 6 Section 5 of the constitution denied a person employed by the board the right to serve as a member of it. The committee, however, recommended that in addition to an employe of the board that an employe of any agency of the convention or the pastor of any church receiving aid from the convention also be declared ineligible for membership on the board. The only opposition that proposal met came from Dr. R. Fletcher Royal who asked that the exclusion not affect any person who was at present a member of the board, but it apply only to members elected in the future. The committee and other messengers approved his request and adopted the proposed change as amended.

Article 9, upon recommendation of the committee, was changed in word only for reasons of clarification.

The committee also read proposed by-laws which were essentially the same as the ones which had governed the convention during the past year, after which the messengers approved a motion by Ted C. Mouser that the constitution and by-laws as read and amended be adopted, thus bringing to a close the main issue before the convention.

Officers Elected

There was less interest in the election of officers than had been evident in some previous years, even though three men were nominated for the presidency. Guy Bradley nominated J. L. Brantley, Edwin Norris nominated T. J. DuBose, and Morris Mulkey, Grady Lambert. Brantley was elected by a large majority, after which his election was made unanimous on motion of Hollis Burge. Sam Wilcoxson, Edmond Walker, and Dr. A. L. Aulick were nominated for first vice-president. The messengers chose Aulick. O. Dean Johnson, Clifford Harris, Riles Conner, and Sam Wilcoxson were nominated for second vice-president and Wilcoxson got the job. H. B. Long was the unanimous choice for recording secretary and Byron F. Todd was named his assistant. O. Dean Johnson was re-elected historical secretary, and upon nomination of Dr. A. L. Aulick, Dr. S. G. Posey was re-elected executive secretary for an indefinite period.

Eual Lawson Speaks

The final session held Thursday evening, October 31, 1951 featured a report and an address on Christian education by Dr. Edmond Walker, followed by brief remarks by Dr. Lemuel Hall of Mary

Hardin-Baylor College, Belton, Texas, and a report on theological seminaries followed by an address by Dr. A. L. Aulick.

Dale Hufft, chairman of the committee on nominations, brought a report of the nominating committee; Julian L. Stenstrom reported on the Brotherhood work; D. D. Tally made a motion that the convention refer to the board of directors any matters which had been overlooked; Hurchell H. Stagg, secretary of evangelism, reported that during the past year California Southern Baptists had baptized one new convert for every six members, and then he introduced New Mexico Baptists' secretary of evangelism, Eual Lawson, who delivered the closing address.

Major Issues Settled

Before the 525 messengers voted to close the 1951 meeting of the convention they had spoken out against open communion and alien immersion and had settled the question of dual alignment. They had also done away with the custom of electing an executive secretary every year, a thing which had written at least two ugly chapters in the pages of California Southern Baptist history.

ADVENTURES WITH THE BOARD OF DIRECTORS

The first meeting of the board following the 1951 meeting of the convention was held on the tenth anniversary of the Japanese attack on Pearl Harbor, but there were no bursting shells nor barking guns, for all was quiet on the Baptist front. By way of organization the brothers elected John S. Ashcraft and Foy O. King first and second vice-presidents, while Byron F. Todd was asked to serve as assistant recording secretary and as historical secretary. Executive committee members elected were Dale Hufft, chairman, Hollis Burge, Clifford Harris, Sam N. Jones, and Vador Littlejohn. No other persons for any of the offices were nominated.

L. L. Richardson Elected Missionary

The first committee to report that day was the one on missionary nomination and assignment, referred to in the minutes as the missionary assignment and selection committee. It reported that due consideration had been given to applications of Cecil C. Holcomb and L. L. Richardson and that A. C. Turner, superintendent of cooperative missions and stewardship, had stated that Dr. S. F. Dowis, superintendent of the Home Mission Board's Department of Cooperative Missions, had studied the applications of both L. L. Richardson,

pastor of the First Baptist Church, Liberty, Texas, and C. C. Holcomb, who had started his ministry in California but had taken time out to attend Wayland College for four years. Turner reported that Dowis had reached the conclusion that Richardson was better fitted for the job due to Holcomb's lack of pastoral experience. Richardson was elected and assigned to the Sacramento area.

The committee on missionary nomination and assignment also reported that consideration had been given to the application of Olie T. Brown, who had been under consideration for appointment to the Los Angeles area to succeed Milton E. Cunningham who had died a few weeks before. The committee also called attention to a communication from C. A. Butler who had served in the Los Angeles area some years before but had returned to a Missouri pastorate. Butler had indicated that he would look with favor on an opportunity to return to the state. The committee, however, recommended that Cunningham's successor not be elected until Executive Secretary Posey and Superintendent Turner had an opportunity to discuss the matter with Dr. Dowis. The committee also informed the board that complaints were coming from San Diego Association from those who were dissatisfied with the work being done by General Missionary D. L. Goodman and that Superintendent Turner had been instructed to investigate the situation and report later.

Additional Office Space Provided

The property committee had, previous to the meeting of the board, made a survey of the new headquarters building in an effort to study necessary alterations to convert it into a practical office building. In addition to recommending a coat of paint for the building, additional furniture for the reception room, the installation of a drinking fountain and a central telephone switchboard, the committee recommended that the mailing room in The California Southern Baptist division of the building be enlarged and that the enclosure formerly used for an embalming room be converted into an office for the assistant to the editor. Someone facetiously reminded the editor, however, that he should not confine his editorials to the discussion of dead issues.

Editor's Salary Adjusted

In a meeting of The California Southern Baptist committee, held on the evening preceding the meeting of the board, Executive Secretary Posey called attention to the fact that in most states in the Southern Baptist Convention the editor of the state paper was paid a salary

somewhat near the amount paid the executive secretary and that in the beginning the salary of California Southern Baptists' editor was considerably more than the amount paid department heads. He explained that over a period of years increases had been granted the department heads and the executive secretary while the editor's salary had been pegged until it was brought in line with the salaries of department heads. Therefore, upon the executive secretary's request the committee made the following recommendation which was approved by the board: "That Brother Looney be given a check for \$900 (the money to come out of this year's surplus receipts) as an adjustment to his salary and in appreciation of his long time service, and that it be further recommended that the budget committee consider in the 1953 budget that the salary of the editor be adjusted to at least \$5,400 instead of the present \$4,500." The only other salary increase that year was a \$25 per month addition to the salary of the W.M.U. executive secretary. The action caused considerable dissatisfaction among some of the other employees.

Plans and Policies Adopted

Upon recommendation of the plans and policies committee, the board agreed to equalize the salaries of the superintendent of cooperative missions, the secretary of evangelism, and the secretaries of the Sunday school, Training Union, and Brotherhood departments. At the same time the salaries of all office secretaries were equalized with the understanding that a separate uniform salary scale would be set for typists who could not take shorthand. The board also reaffirmed a previous agreement to pay all office secretaries an annual bonus equal to \$5 per month for the entire time they had been employed with the convention up to three years. In other words, no secretary would receive more than \$180 annual bonus. It was understood and agreed that bonuses would be paid in lieu of salary raises and in the event salaries were increased the bonus payments would be stopped.

Ramsey Pollard Named Assembly Preacher

Upon recommendation of the assembly committee, Walter Thompson was retained as business manager with the understanding that registration and other office details would be handled by the various secretaries serving in the headquarters in Fresno. Leonard B. Sigle was named cafeteria manager while Quincy Phipps and John Watson were given the responsibility of directing traffic and policing the grounds. Miss Eileen Lovin, a registered nurse from Glendale, was employed to have charge of the first aid room, and Clyde Beasley

and Walter Bisbee were asked to direct recreation. A discipline committee consisting of George King, Dr. B. B. Bronson, and Mrs. Viola Hall was named just in case someone refused to go by the rules of the game. Billie Ray Hearn was made responsible for funspiration and Joseph E. Daniel was named music director. Horace F. Burns, pastor, Harvard-Terrace Baptist Church in Fresno, was chosen camp pastor with the understanding that he preach on Sunday morning and direct the campfire services each evening. Paul A. Meigs, pastor of Calvary Baptist Church, Berkeley, was placed in charge of the evening vesper hour, and Dr. Ramsey Pollard, pastor, Broadway Baptist Church, Knoxville, Tennessee, was invited to be the assembly preacher with the understanding that he would speak at both the morning and evening worship hours.

Office Hours Set

Two years before, Floyd Looney, editor and business manager of The California Southern Baptist, had inaugurated a five-day week with the understanding that his assistant or any other employes in his office come to work promptly at 8 o'clock in the morning, take one hour off for lunch, and quit at five in the afternoon. Employes in other offices continued to work on the basis of a five and a half day week and were supposed to be on the job at 8:30 in the morning. In many cases they came in late, however, complaining that not having a full day off on Saturday did not allow them enough time to look after personal affairs. Looney contended that the girls in his office were putting out more work in five days than some of the other secretaries were doing in five and a half days. Oddly enough, other department heads and their secretaries agreed with him and advocated the five-day week. Executive Secretary Posey agreed to the change providing lunch periods would be cut to 30 minutes instead of one hour. He carried his recommendation to the board and the brothers approved it. Since that time the offices have been closed on Saturday, but almost every week some of the girls return to the office to do extra work.

Loan Endorsements Approved

In addition to approving the annual detailed budget presented by James E. Carroll, chairman of the budget committee, the executive committee was authorized to endorse notes and negotiate loans for churches facing emergencies with building problems, providing that such obligations did not exceed a total of \$10,000. The brothers also

approved a recommendation of the budget committee that the credit limit of the convention be lifted to \$15,000.

Baptist Foundation Proposed

Julian L. Stenstrom, newly elected Brotherhood secretary, spoke briefly concerning the advantages of a Southern Baptist Foundation stating that it was one of the things emphasized by Brotherhood departments in the various states. When he had concluded his remarks, Paul A. Meigs made a motion that the executive committee be instructed to study the possibility of organizing a Southern Baptist foundation in California. His motion pleased the brothers.

Evangelism Committee Approved

Upon recommendation of Hurchell H. Stagg, secretary of evangelism, the board approved the election of Horace Burns, state chairman of evangelism, Floyd E. Pittman, general organizer, and Paul Meigs, chairman of the steering committee. Stagg explained that the officers were necessary if the Southern Baptist program of evangelism outlined by the Home Mission Board was to be followed.

Mrs. L. V. Bray Given Honorarium

Upon motion of Will Edd Langford the board agreed to give Mrs. L. V. (Helen) Bray an honorarium of \$50 for each month she had served as acting Training Union secretary. During the past year she had handled the details of the office in the absence of a department head and was paid only \$175 per month, the same amount received by other office secretaries. The brothers not only agreed to give her \$50 per month "back pay" but agreed to raise her salary to \$225 per month until a department head was secured.

Moving Expenses Set

The board voted to set a \$300 maximum moving expense for new missionaries elected, it being understood that each man would hold the expense down to the minimum and try to get on the field for a smaller amount of expense. In other actions the board voted to send Mrs. Milton E. Cunningham a check for \$350, the amount of salary her husband would have received during the month of December had he not passed away. Miss Louise Talley was given authority to sign all checks and a request from San Diego Association that the

convention assist in providing a servicemen's center was referred to the executive committee.

Upon motion of James E. Carroll, all unfinished business was turned over to the executive committee with power to act, after which the brothers voted to adjourn as they stood to sing "Blest Be the Tie That Binds."

Old Headquarters Building Sold

The January 10, 1952 issue of The California Southern Baptist carried an announcement by Dr. Posey that the old headquarters property on M Street had been sold to the First Presbyterian Church in Fresno for \$22,000. In the same edition of the paper he announced that the executive committee of the board had nominated Russel Noel, director of education in the Green Street Baptist Church, High Point, North Carolina, to head the department of Training Union and student work. At that time the members of the board were being polled by mail concerning his election.

The next mention of any activity of the board was in the following March 13 edition of the paper in which announcement was made that C. A. Butler had been elected missionary to serve in the Los Angeles area. As mentioned before, Butler had previously served in the area but had resigned to accept a Missouri pastorate.

Receipts Decline

Even though Executive Secretary Posey reported in the first issue of The California Southern Baptist in 1952 that receipts through the Cooperative Program were over \$12,000 more than the previous year's goal called for, he expressed alarm in a front page article in the following April 10 edition because March receipts were \$3,308.10 short of the \$12,500 goal. He stated that during the first three months in 1952 receipts were \$2,638.50 short of the quarterly objective. In the article he urged church treasurers to make prompt remittances to his office of all mission funds contributed by the churches.

Mrs. W. C. Howell Resigns

On July 10, 1952 announcement was made in The California Southern Baptist that Mrs. W. C. Howell, for almost six years executive secretary of Woman's Missionary Union, had resigned due to ill health. According to all available records her administration was marked by more rapid growth and development than has character-

ized any similar women's organization in the history of the Southern Baptist Convention.

Texas Baptist Loan Plan Approved

On call of Executive Secretary Posey, 26 of the 27 members of the board met in Fresno, August 4, 1952 for the specific purpose of considering a proposition submitted by the Texas Baptist Church Loan Corporation. In calling the meeting Dr. Posey explained that Texas Baptists were out to raise \$1,000,000 in their state missions offering and at the same time were planning to issue \$2,500,000 in bonds and acquire certain other assets to bring the capital stock of the Texas Baptist Church Loan Corporation to \$5,000,000. He went on to state that he and other western executive secretaries had recently gone to Dallas, Texas for a conference with officials of the organization and that it was necessary for the board of directors of the California convention to take immediate action if the churches in the Golden State were to be eligible for loans from Texas Baptists.

When the brothers got together they found out that Texas had plenty of money to loan at seven per cent interest, providing the board of directors of The Southern Baptist General Convention of California would underwrite 25 per cent of each loan approved by both the Texas Baptist Church Loan Corporation and the board of directors of The Southern Baptist General Convention of California.

There was a long detailed discussion in which the brothers expressed themselves with varying degrees of enthusiasm tempered with caution. It was explained that the convention could take what would amount to a lien against the property of any church for whom it served as guarantor and that in the final analysis the convention would have an intangible asset to offset an intangible liability.

Upon motion of Paul Meigs the proposition was approved and the board soon found itself in the business of making investments in California safe for Texans. It didn't take long to discover that the liabilities were not so intangible and that assets were very much more intangible.

Paper Bricks Proposed

Considerable interest had been created in a proposal to establish a Southern Baptist Foundation in California. Realizing that no money was available with which to start a foundation, Dr. Posey proposed that the board start out to raise \$250,000 over a five year period to be

known as a foundation for the foundation. He suggested that "paper bricks" in denominations of five, ten, and twenty-five dollars be issued in the form of certificates which gave the appearance of the picture of a brick and that an effort be made to sell enough of them over a five year period to raise a quarter of million dollars. The idea pleased the brothers and they authorized the executive secretary to proceed with plans to implement the program and to bring a specific recommendation to the next meeting of the board.

Dr. Posey Given \$500

James E. Carroll called the board's attention to the service which Dr. Posey had rendered and reminded the members that the work had made almost unbelievable progress under his leadership. Then he called attention to the executive secretary's having had a large hospital bill to pay because of the extended illness of one of his daughters. He closed his remarks by making a motion that Dr. Posey be given a \$500 check to help him through the financial crisis. As soon as the motion received a second by Byron Todd all the brothers voted aye.

Resignations Read

The resignations of Mrs. W. C. Howell, executive secretary of Woman's Missionary Union, and Walter Thompson, general missionary, were read. Mrs. Howell had previously requested that her service be terminated July 1, but Dr. Posey persuaded her to remain until the first of September. Thompson requested that his resignation be made effective immediately because he was accepting the pastorate of the First Baptist Church in Concord.

In accepting the resignations the brothers expressed appreciation of Thompson's work and at the same time voted to ask each member of the board to write a personal letter to Mrs. Howell with the understanding that the letters would be bound along with others in a book which would be presented to her.

\$10,000 Gift Announced

Dr. Posey announced that Mrs. Eunice Wright, El Paso, Texas, had proposed to deposit \$10,000 with the convention with the understanding that she be paid five per cent interest on it as long as she lived and that upon her death it would become the property of the convention. When the announcement was made the brothers smiled and approved a motion to refer the matter to Dr. Posey and the convention's attorney.

In other actions during the day the board instructed its officers to renew a \$1,000 note endorsed for the Highland Baptist Church in

Monterey and authorized Dr. Posey to allow his office to be the clearing house for a loan which some brother who chose to remain anonymous wished to make to the First Baptist Church in Portola. He wanted to make the loan to the convention and let the convention, in turn, make a loan to the church.

Dr. Posey announced that the Sunday School Board was making available \$4,000 extra money to pay the salaries of student workers in the Los Angeles area and on the campus of the University of California at Berkeley.

Letter of Sympathy Authorized

When 20 members of the board met in Fresno, September 5, 1952 the first item of business following the roll call and reading of the minutes of two previous meetings was to approve a motion by Foy King that the board of directors write a letter of love and sympathy to Hollis A. Burge, past president of the convention, whose wife had passed away a few weeks before.

The next item of business was to hear a report of the assembly committee which recommended that the facilities at Beulah Park be used again the following year; that the pastors' meeting be called a forum, and that a director be elected annually. The committee also recommended that an invitation be extended to Dr. Carl Bates, pastor of First Baptist Church, Amarillo, Texas to be the assembly preacher for 1954. The committee stated that considerable attention had been given to the selection of an assembly site and recommended that the president be authorized to appoint an assembly site committee of five consisting of a representative from the budget, program, and assembly committees and two others, none of whom would retire from membership on the board at the end of the convention year. All the recommendations pleased the brothers and President Brantley appointed Floyd Pittman, Foy King, James R. Wyatt, Vernon Porter, and Guy Bradley, chairman.

O. R. Harris Named Missionary

The only recommendation of the state missions committee (formerly known as the committee on missionary nomination and assignment) was that Oliver Ray Harris be elected missionary to serve in the Bay area succeeding Walter D. Thompson. After the brothers heard speeches from Paul Meigs, Earl Bigelow, and A. C. Turner concerning Harris' fitness for the job, they approved a motion by Floyd Pittman that he be elected.

\$200,000 Objective Approved

Upon recommendation of the plans and policies committee the board unanimously agreed to set \$200,000 as the Cooperative Program objective for 1953 and to ask the messengers to the forthcoming convention to adopt it. The board also approved a recommendation of the committee that California Baptist College be guaranteed \$15,000 during 1953 with the understanding that an agreement would be reached at the next meeting concerning the division of the June Christian Education Offering between Golden Gate Seminary and the college.

The plans and policies committee reported that considerable study had been given the problem of rising living costs for employes and recommended that the board request the 1953 budget committee to consider salary increases for all office secretaries and the executive secretary and that provision be made for additional travel expenses for department heads and general missionaries.

In other actions the board approved a revision of the W.M.U. budget in order to provide for a full time office secretary during the balance of 1952 and to continue the service of Walter Bisbee who had been serving during the summer months with his salary paid jointly by the W.M.U. and Brotherhood departments.

Baptist Foundation Approved

Upon recommendation of the executive committee the board voted to recommend to the convention the establishment of a Southern Baptist Foundation. The brothers also agreed to adopt Dr. Posey's recommendation to seek to raise \$250,000 over a five year period through the sale of "paper brick" certificates of five, ten, and twenty-five dollar denominations. A year later the venture had fetched less than \$1,000.

Fair Booth Approved

The board approved an expenditure of \$150 to be used in arranging and furnishing a booth at the 1952 Los Angeles County Fair and agreed to authorize an appropriation of \$300 each year to be used in arranging convention-sponsored booths at the Los Angeles County Fair and the State Fair in Sacramento.

Graves Welcomed, Texas Thanked

Before adjourning the brothers instructed the recording secretary to write a letter to Dr. Harold K. Graves, newly elected president of Golden Gate Seminary, welcoming him to the fellowship of Cali-

ifornia Southern Baptists, while Dr. Posey was instructed to thank Texas Baptists for their interest in the work in California. As the vote was taken some fellow, in an undertone, said: "Texas should thank California for the interest, seeing as how it's seven per cent."

Chapter Fourteen

THE TWELFTH ANNUAL MEETING AND ADVENTURES WITH THE BOARD OF DIRECTORS 1952-1953

The twelfth annual meeting of the convention was held in San Jose, November 3-5, 1953 and was the only annual meeting on record where no negative votes were cast. If a Baptist meeting can be disgustingly harmonious, the one in San Jose was just that. The usual meetings of the Brotherhood and Woman's Missionary Union preceded the general sessions and all week long groups of Southern Baptists could be found shopping, visiting in the book store exhibit, or just meeting in small groups to chat while others took care of the business of the various meetings in session. There were many times during the general convention when hardly enough messengers were present to transact business in the auditorium while a far larger crowd was outside in the corridors, on the steps, in the book store, perfectly willing to trust the business of the convention to the faithful souls who stayed in the meeting to hear the speeches and adopt the reports. There were, however, a few high hours of inspiration and fellowship and at the same time some far reaching steps were taken by the convention.

The opening session of the 1952 meeting was held in the San Jose First Presbyterian Church, but all other sessions were held in the city auditorium. There were numerous other "sessions" held in hotel rooms, restaurants, or just anywhere two or more Baptists chanced to meet.

The music in the first session was under the direction of Joseph E. Daniel, director of music, First Southern Baptist Church in Bakersfield, with Dr. Wilbur Martin, chairman of the department of sacred music, Golden Gate Seminary, at the organ. Upon call of President Brantley the messengers participated in Scripture quotations after which Dr. A. L. Aulick led in prayer. Next came an announcement from Recording Secretary H. B. Long that 216 messengers had registered. Someone made a motion that they and other duly elected messengers arriving later constitute the convention, and the organization was ready for business.

Program Adopted — Committees Appointed

Horace F. Burns, chairman of the committee on order of business, read a tentative program which was adopted subject to necessary changes, after which the president appointed committees on cre-

dentials, nominations, committees, and time, place, and preacher, after which Walter F. Bisbee, Royal Ambassador secretary, introduced Troy Welch and Ronald Thrash, Prunedale, Arlie McDaniel, Jr. and Charles Shillings, Fresno, and Thomas Meigs, Berkeley, who were the official pages of the convention. James E. Carroll introduced 12-year-old Ed Cypert whose musical talents were demonstrated with his violin.

Mrs. William McMurry Speaks

The W.M.U. report was presented by Mrs. Fred A. McCaulley, state W.M.U. president, after which she introduced Mrs. William McMurry, Convention-wide mission study chairman of Woman's Missionary Union, Birmingham, Alabama. Mrs. McMurry delivered a 30-minute address which has since been referred to as the most eloquent pronouncement in feminine oratory ever heard by a California Southern Baptist audience. Her address was followed by special music from Golden Gate Seminary featuring the choral club, men's quartette, and ladies' trio.

The Convention Saddened

During the day news had reached San Jose that Will Edd Langford, a former pastor of Bayview Baptist Church, San Francisco, and one time faculty member of Golden Gate Seminary, who had recently become pastor of Service Memorial Baptist Church in Seaside, was at the point of death, due to a severe heart attack. Both the Brotherhood and W.M.U. conventions had paused during the day for special prayer for him. General Missionary Dave Goodman, who was serving in Langford's area, announced that he had learned in a telephone conversation with Mrs. Langford that Will Edd was improving. After a prayer of thanksgiving the convention, at the request of Dr. Posey, authorized the recording secretary to wire Mrs. Langford to assure her of the convention's concern for Will Edd.

Though the doctors had given little hope of Langford's recovery, he was present at the next annual meeting of the convention in Santa Barbara.

Lay Leader Speaks

Following a report on Brotherhood work by Julian L. Stenstrom, state Brotherhood secretary, George W. Shroeder, secretary of the Brotherhood Commission of the Southern Baptist Convention, Nashville, Tennessee, delivered the closing address at the evening session.

New Workers Introduced

When the convention re-assembled the next morning it was in the city auditorium. Alva Lowe directed the music with Jewell Spencer

and Lloyd Meller at the pianos. Lexie Roby played his violin. Dr. Elmer Gray, Santa Ana, led the devotional after which Harold E. Dye, the host pastor, welcomed the convention to his city. L. T. Lemon, Upland, took a few moments to assure Dye and others that the welcome was appreciated. Honorable Parker L. Hathaway, mayor of San Jose, was scheduled to speak at that time but due to his late arrival his speech was delayed.

Visitors and New Workers Introduced

Executive Secretary Posey introduced Dr. S. F. Dowis, Home Mission Board, R. Fielder Cade, Grand Canyon College, Gerald Riddle, foreign missionary to Bogota, Colombia, South America, Wiley Hinton, Home Mission Board, Mrs. Sylvia Wilson, and Mrs. Roland P. Hood, state president and executive secretary, Woman's Missionary Union, Washington-Oregon Convention, and Mr. and Mrs. Russel Noel, Al G. Adams, and Walter Bisbee, who had been added to the convention's staff during the past year.

A. C. Turner, superintendent of cooperative missions and stewardship, introduced the following pastors who had come into the state during the past year: A. L. McDaniel, Raymond Roberson, Walter H. Milkey, Thomas Lawrence, D. P. Muxlow, Elmer Gray, Lloyd Meller, E. A. Shahan, J. L. Thomas, Durrill Davison, Claude Newman, Sterling Welch, W. C. Meacham, Charles McClain, Fred Stumpp, Francis E. Broyles, Lennox Medford, J. V. Springer, E. J. Wood, Jr., Walter F. Green, Paul Kessler, W. Burman Timberlake, Lloyd Banning, O. G. Priddy, Thomas Lowe, Warren Smith, Stanley Polk, and James Clark. He also introduced L. L. Richardson, who had been added to the staff of general missionaries.

C. M. Armstrong Suffers Heart Attack

An announcement was made that Deacon C. M. Armstrong, father of the pastor of Calvary Baptist Church located in nearby Redwood City, had suffered a heart attack the day before. At this point the convention suspended business long enough for a season of prayer for Armstrong and Will Edd Langford. As previously announced, Langford recovered, but Deacon Armstrong soon went to his eternal reward.

Foreign Missionary Speaks

Following a report on foreign missions by D. A. Dalby, the convention heard with interest Gerald Riddle, foreign missionary to Bogota, Columbia, South America. Riddle reminded the convention of the severe persecution Baptists were suffering at the hands of

Roman Catholics in Colombia. He referred to priest-led mobs which had stoned church buildings, destroyed property, and disrupted church services.

Dr. Merrill Moore Speaks

Following a report on the Cooperative Program by John W. Watson, Dr. Merrill D. Moore, assistant executive secretary of the Executive Committee, Nashville, Tennessee, spoke to the convention using for a text II Corinthians 10:13-16. Moore's address was by no means patterned after the usual denominational "shop talk," but was a straightforward gospel sermon which obviously pleased the messengers.

G. Kearnie Keegan Speaks

The Thursday afternoon session began with scarcely enough messengers to transact business, but Merrill Luman, director of music in the First Southern Baptist Church, Salinas, sought to whip up a little enthusiasm as he led the few faithful souls in singing "I Am Bound for the Promised Land," "I am Resolved," and "Only Trust Him." Oh yes, 477 messengers and 146 visitors had registered, but they were holding "sessions" outside, still perfectly willing to trust the business of the convention to whoever wanted to run it.

Russel Noel read a report on Training Union after which Luman mustered all the help he could get in singing "Blessed Be the Name" and "Nothing But the Blood" as a few more messengers filed into the auditorium to hear an address by Dr. G. Kearnie Keegan, head of the Sunday School Board's Department of Student Work. Keegan had gone to the position from the pastorate of the Temple Baptist Church in Los Angeles where he had been active in the affairs of what is now the American Baptist Convention. Many of the pastors, particularly from the Los Angeles area, were not happy about the Sunday School Board's choice of Keegan to succeed Dr. Frank H. Leavell. Keegan, who had held pastorates in Texas, had been accused of latching onto distinguished Southern Baptist preachers vacationing in California, giving them invitations to speak in his pulpit and at the same time giving wide publicity to their appearance, much to the dislike of some Southern Baptists.

It was obvious, however, that Keegan's stock improved during his first visit with California Southern Baptists after he had severed his relationship with Northern Baptists who had not been happy about the activities of their Southern brethren in California.

Strong Resolution Presented

Previous to the convention the board of directors had appointed a committee consisting of Floyd E. Pittman, Horace F. Burns, and Paul A. Meigs, chairman, to study the legal requirements imposed on churches by the division of corporations of the state of California which had interpreted the Securities Act to include religious and charitable organizations. The committee, in making its report, presented a lengthy resolution, the gist of which was a memorial to the governor and the legislature to give earnest consideration to an early amendment of the Securities Act to exempt religious societies from demands which were intended for commercial interests. The reason for the desired change was to simplify the problems of churches issuing Broadway bonds.

The resolution was referred to the resolutions committee and when it was presented the messengers approved it.

Mrs. A. C. Turner Injured

Messengers and visitors were shocked by an announcement that Mrs. A. C. Turner, wife of the superintendent of cooperative missions and stewardship, was seriously injured en route from San Jose to her home in Fresno. It was learned later, however, that her injuries were not as critical as feared at first. The accident occurred after she had reached Fresno where she was taken to a local hospital. Her husband, who left the convention as soon as he learned of the accident, found much to his delight that his car had suffered most of the damage and that his wife was not seriously hurt.

Charles McClain Speaks

Following a report on the Sunday school work by Fred H. Porter, Charles McClain, pastor, Truett Memorial Baptist Church in Long Beach, addressed the convention on "The Christian Home" using for his text Judges 13:1. Other reports during the morning session were heard on church music, Southern Baptist Chaplains' Commission, and the Relief and Annuity Board. Floyd Looney, chairman of a special committee appointed the year before to promote the Ministers Retirement Plan, reported a 50 per cent increase in the number of pastors participating in the retirement program.

Recommendations of the Board Approved

The Thursday evening session was highlighted by the annual sermon preached by Clifford Harris, pastor of the First Southern

Baptist Church in Salinas, and the twelfth annual report of the board of directors followed by an address by Executive Secretary Posey.

Dr. Posey, reporting for the board, began by saying that in 1940 when the convention was organized there were 13 churches and one association and that in 12 years the number had grown to 348 churches and 21 associations. He announced that 51 new churches had been organized during the past year and church membership had climbed to 38,112 compared to about 1,000 members when the convention was organized.

Dr. Posey reported that Mr. and Mrs. Russel Noel, Mrs. Fredna Prine, Al Adams, Jr., Mrs. Wildon Cutts, Miss Dorothy Ford, and Walter F. Bisbee had been added to the convention's staff during the year. He also announced that L. L. Richardson of Liberty, Texas, Ray Harris, a former chaplain, and C. A. Butler had been added to the staff of general missionaries. Butler, a former missionary, had been elected to succeed Milton E. Cunningham who died of a heart attack a few days following the last convention meeting.

The executive secretary announced the resignations of Mrs. Helen Bray who had held various positions in the convention's offices in Fresno, the last one being office secretary in the Training Union department; Miss Mary Jo Lewis, state young people's secretary who had accepted a position with Golden Gate Seminary, and Mrs. W. C. Howell who was for almost six years executive secretary of Woman's Missionary Union.

Twelve general missionaries had served all or part of the past year and 52 mission pastors had been paid a total of \$22,081 out of funds provided by the Home Mission Board. The California Southern Baptist was going into 11,000 homes with 245 churches sending it to every family in the membership.

Orphans' Home Fund Returned

A paragraph in the board's report stated that a note of \$9,500 held by the children's home fund against the convention had been paid and that \$24,349.85 was on hand in the children's home fund and that the Kern County Land Company had agreed to sell the convention 87.4 acres of land located south of Famoso for the sum of \$19,650. The purchase of the site was recommended by the board of directors of the convention and the trustees of the children's home.

Financial Income Increases

The board's financial report to the convention revealed that Cooperative Program receipts reached an all time high of \$177,140.21

during the past year and the objective for the year was \$150,000. Total receipts for all causes amounted to \$402,108.46. Contributions through the Southern Baptist Convention's Executive Committee for world missions amounted to \$52,295.51 compared with \$38,505.04 during the previous year. The Lottie Moon Christmas Offering for foreign missions amounted to \$11,971.82 while \$6,286.29 was contributed to home missions through the Annie W. Armstrong Offering. There was abundant evidence that California Southern Baptists were in big business financially.

Churches With Building Problems Aided

The board announced that an agreement had been made with the Texas Baptist Church Loan Corporation whereby The Southern Baptist General Convention of California would guarantee 25 per cent of all loans made by the corporation to California Southern Baptist churches and that the R. E. Vinson estate had been set up as a memorial to be used in the purchase of Broadway bonds, and that a convention Broadway Plan bond fund had been set up out of the 10 per cent reserve and unappropriated surplus receipts of the Cooperative Program during the previous year. All this had been done in order to aid churches with the difficult problem of building houses of worship.

\$200,000 Cooperative Program Objective Approved

Upon recommendation of the board of directors the convention unanimously approved a \$200,000 Cooperative Program objective for 1953 with the understanding that 75 per cent of distributable funds would be used for work in California and the remaining 25 per cent channeled through the Southern Baptist Convention's Executive Committee for world missions. It was also agreed that the percentage of Cooperative Program receipts given to world missions would be gradually increased year after year. California Baptist College was guaranteed \$15,000, and Golden Gate Seminary \$7,500 with the understanding that the college would receive the first \$5,000 of the Christian Education Day Offering and the seminary the next \$4,500. It was further agreed that any money received through the Christian Education Day Offering in excess of \$9,500 would be divided equally between the college and the seminary.

The convention also approved a recommendation that the action of the board with reference to endorsing loans secured by churches from the Texas Baptist Church Loan Corporation be sanctioned with the understanding that the interest rate would be seven per cent and

that no loan would exceed \$50,000 or run for more than 10 years. In giving the board authority to assume 25 per cent of the liability of any loan the convention specified that any deed of trust executed by a church securing a loan should also carry a subrogation clause in favor of the convention, thereby offsetting the liability assumed by the endorsement.

Southern Baptist Foundation Approved

Upon recommendation of the board the convention authorized the establishment of a Southern Baptist Foundation in California and specified that a board of directors be elected consisting of six men, preferably four laymen and two ministers, in addition to the president and executive secretary of The Southern Baptist General Convention of California and the executive secretary of the foundation.

In agreeing to establish the foundation the convention authorized a campaign to raise \$250,000 over a five year period through the sale of "paper brick" certificates of five, 10 and 25 dollar denominations. By vote of the convention the Brotherhood organization was made responsible for the campaign.

College Advisory Board Named

A final recommendation of the board which received unanimous approval of the convention was that the convention elect 12 members of an advisory board to serve in cooperation with the board of trustees of California Baptist College. This action was taken at the request of the college trustees with the idea that the college would eventually be taken over by the state convention.

Children's Home Trustees Report

Following suitable devotional services the first item of business considered by the Friday morning session of the convention was a report of the children's home trustees by Sam Wilcoxson, president of the board. The trustees reported \$23,618.10 on hand in cash besides a 40-acre farm valued at \$12,000. The farm had been given during the year by Marvin Mouser, a Shafter layman, who had given the first dollar to the orphans' home fund in 1941.

Wilcoxson, the first president of the state convention, had been elected president of the children's home trustees at the first meeting held after their election a year before. He reported that the trustees had entered into a contract with Kern County Land Company to purchase a site consisting of more than 87 acres located near Famoso in Kern County. The price agreed upon was \$19,650. The report

carried no recommendations but simply called attention to future plans concerning the home. It pointed out that three major sources of income would be available: First, birthday offerings; second, special love offerings from the churches at least once a year; third, an annual Thanksgiving offering from every church. The hope was also expressed that a generous sum of Cooperative Program funds would be allocated to the home.

Christian Education Stressed

In a report on Christian education Olie T. Brown, dean of California Baptist College, reminded the convention that Southern Baptists must train disciples at home if they are to make disciples abroad. He quoted the late Dr. L. R. Scarborough who once said: "If Baptists cease to educate, they will soon cease to evangelize."

Dean Brown praised the board of directors of the convention for its interest in California Baptist College, paid tribute to I. B. Hodges, founder and first president of Golden Gate Seminary, acknowledged California Southern Baptists' debt to Dr. B. O. Herring under whose leadership the seminary was accepted by the Southern Baptist Convention, and then introduced Dr. Harold K. Graves who had recently become the seminary's third president. Dr. Graves in a 20-minute address stressed among other things that God never puts a premium on ignorance, that Christian education is not limited to theological education, and that Southern Baptists can make a far greater contribution to Christian education by training Christian school teachers than they can ever make by removing their children from the public schools to place them in parochial schools.

Baptist Hour Stressed

The program called for a report on radio and television work by a committee of which Will Edd Langford was chairman, but as previously stated Langford was at the point of death in a La Jolla hospital and Dale Hufft, the California representative on the Radio and Television Commission of the Southern Baptist Convention, was asked to give the report. Hufft came to the platform and expressed his deep regret of Langford's inability to attend the convention and asked the messengers to continue to remember him at the throne of grace. Then he announced that during the past year Dr. Sam F. Lowe, head of the Commission, had answered the final summons. He spoke briefly of the accomplishments of the Commission before introducing youthful Dupree Jordan, acting director. Jordan addressed the convention on the ministry of radio and television, after which Hufft made

a motion that a special committee be appointed to promote the Baptist Hour and that the Brotherhood Department of the state convention be asked to give general direction to its promotion in California.

Southern Baptist Convention Memorialized

In a report on hospital work O. Dean Johnson, a pioneer Baptist layman who had for years registered his plea that a Southern Baptist hospital be located in the Los Angeles area, stated that a survey was made in Los Angeles County in 1946-'47 in which it was revealed that 6,000 additional hospital beds were needed. He went on to report that a later survey showed that the number had increased to 10,000 due to the city's growth in population. He went on to state that Hubert O. Black and Don P. Hathcock, the two other members of the committee, were joining him in a recommendation that the convention memorialize the Southern Baptist Convention to consider the possibility of establishing a hospital in the Los Angeles area. The recommendation pleased the messengers and the president was authorized to appoint a committee to present the memorial to the Convention at its next meeting which was scheduled to be held in Houston, Texas the following May. President Brantley appointed Charles McClain, R. G. Brister, O. Dean Johnson, Harold K. Graves, Fred Stumpp, Horace Burns and Claude F. Harwell and instructed them to prepare a suitable memorial and present it to the Southern Baptist Convention.

Dr. Solomon F. Dowis Speaks

Paul A. Meigs, pastor, Calvary Baptist Church, Berkeley, who was for eight years a member of the Home Mission Board before coming to California, took less than three minutes to call attention to the ministry of the Home Mission Board during which he recommended that the convention urge the churches to put Southern Baptist Home Missions in their budgets and send the magazine to all the families, that full cooperation be given the Board in its effort to enlist unaffiliated Baptists, and in its five year program to reach and minister to minority groups. Meigs yielded the rest of the time allocated for the report to Dr. Solomon F. Dowis, superintendent of the Home Mission Board's Department of Cooperative Missions.

Dr. Dowis, who has doubtless traveled more miles, made more speeches, and created more interest in the western work than any other man living or dead, put on the "rousements" in a 20-minute inspirational address. In response to his invitation following his message several came forward, some to volunteer for mission work and others to enter the field of evangelism. One brother came to say that

he was ending seven years of rebellion and was returning to the ministry.

An Unusual Session

The Friday afternoon session of the 1952 meeting of the convention was referred to by Dr. A. L. Aulick as the most unusual and historic session of any Baptist convention he had ever attended. He doubtless made the statement because of the important business transactions during the afternoon. For instance, the California Southern Baptist Foundation was officially established by the election of E. H. Thrower, George Seay, Henry Mouser, John O. Scott, Claude R. Harwell, and J. L. Brantley as members of a board of directors. Another step of historical importance was the election of D. A. Dalby, Walter D. Thompson, V. B. Breazeale, Earl R. Bigelow, Wallace Hough, Robert Stapp, M. E. Hall, Damon Matlock, Dewey C. Squyres, Fred Stumpp, Clifford Harris and R. W. Lackey to serve on an advisory board in cooperation with the trustees of California Baptist College. Everyone seemed to know that it was the initial step toward the convention's assuming control of the college.

The board of trustees of the children's home was set up by the convention the year before, but Marvin Mouser, Dale Hufft, James E. Carroll, Doyle Hughes, Edmond Walker, L. W. Ripple, Sam Wilcoxson, S. H. Casey, and John Watson, who were elected trustees at this session, were instructed to proceed with the purchase of property and to take whatever other steps necessary in order to make the home a reality. Oh yes, the convention had elected a board of directors every year since it was organized, but the 27 men elected to one, two, and three-year terms at this session were charged with more responsibility than any similar group of men had ever had imposed upon them by the convention.

Each year the convention had adopted a long series of resolutions, but in that afternoon session the messengers not only passed resolutions of thanks, praise, commendation, and protest, but departed from the usual pattern long enough to memorialize the governor and the state legislature to give earnest consideration to an amendment of the Securities Act so as to exempt religious and charitable organizations from some of the exacting demands imposed upon commercial organizations. The memorial was presented in the hope that legislation would be enacted which would simplify legal requirements of churches issuing Broadway bonds. (Previous to the afternoon session the convention adopted a resolution which called for the appointment of a committee of three to seek cooperation with representatives of other religious groups in obtaining legislative enactment allowing

exemption of property owned and used for church purposes, even though the same may not have been actually rendered for the year when the levy was made.)

Dr. J. W. Bailey's Last Speech

At the close of the period designated for miscellaneous business the president called Dr. J. W. Bailey to the platform and introduced him as a former employe of the convention and stated that he would be 89 years old on his next birthday. The president said: "I believe everyone would like for Dr. Bailey to say a word."

In response to the president's request Dr. Bailey expressed his delight concerning the growth of Southern Baptist work in California, gave a word of thanks for all they had done to help him in his ministry among the Negroes, admonished them to preach the blessed old Book, and then took his seat on the platform. A few months later the faithful old soldier of the cross stood up to preach in a Negro Baptist church in Southern California, but his sermon was cut short by the death angel who came to call him home.

Officers Elected

When the president announced that the time had arrived for the election of officers John W. Watson nominated H. B. Long, veteran recording secretary, for the presidency. James E. Carroll, who nominated Dr. S. G. Posey for president at the Sacramento convention in 1948, nominated Dr. A. L. Aulick. Long quietly addressed the chair and thanked Watson but stated that he was not available for the presidency and requested that his name be withdrawn and in the same breath made a motion that Dr. Aulick be elected by acclamation. His motion pleased the messengers and Dr. Aulick was elected. W. J. Ballard nominated Robert D. Hughes for first vice-president and he was elected by acclamation. In the same manner Claude F. Harwell was elected second vice-president after he was nominated by George L. Seay. H. B. Long, recording secretary, and his assistant, Byron F. Todd, were re-elected without opposition. Floyd Looney was elected historical secretary at the request of O. Dean Johnson who had held the position for several years. In keeping with a constitutional amendment adopted the year before, Dr. S. G. Posey, executive secretary, had been elected for an indefinite period and his re-election every year was not required.

Distinguished Layman Speaks

The final session of the 1952 meeting was held on Friday evening, November 5, and the only business transacted was to hear and adopt

a report on evangelism by Hurchell H. Stagg, state secretary of the department of evangelism. The president took a few moments to announce the names of the members of some committees which the convention had authorized him to appoint, after which Secretary Stagg had charge of a giant evangelistic service at which Earl W. Jackson, distinguished layman of Fort Worth, Texas was the speaker.

The music for the evangelistic service was under the direction of Joseph E. Daniel with Jewell Spencer at the piano and Gilbert Jordon at the organ. Lex Roby was also present with his violin.

Records show that the 1952 convention was composed of 579 messengers and that 754 visitors registered. It is interesting to note that 493 of the visitors who registered were also present at the 1951 convention held in Fresno the year before.

ADVENTURES WITH THE BOARD OF DIRECTORS

The first meeting of the board of directors following the 1952 meeting of the convention was held in Fresno one month later with all members present except Will Edd Langford and Sam N. Jones. It began with a brief devotional led by the new president, Dr. A. L. Aulick, who read a Scripture selection from Paul's letter to the Philippians, then called on his pastor, Paul A. Meigs, to lead in prayer. No business was transacted until Dr. Posey read a telegram from Dr. J. B. Lawrence which stated that \$50,200 had been appropriated by the Home Mission Board for work in California during the next 12 months.

Officers Elected

The board organized by electing Earl Bigelow and Edward Townsend first and second vice-presidents and Horace F. Burns assistant recording secretary and historical secretary. The president and recording secretary of the convention were, by virtue of their offices, president and recording secretary of the board. Executive committee members elected were: Paul A. Meigs, chairman, A. L. McDaniel, Clifford Harris, C. R. Collier, and Charles McClain. Other business transactions at the morning session before the brothers took out a little time for nourishment and fellowship was a vote to authorize Secretary Posey to place a bid of \$1.10 on approximately 2,000 chairs located at Fort Ord and offered for sale by the government. The brothers agreed to endorse a \$5,000 note in order to enable Balboa Park Baptist Church in San Diego to borrow \$5,000 from Dr. B. B. Braden of Long Beach. A proposal from Dr. Posey and J. S. Bracewell that the convention agree to guarantee the payment of any Broadway bonds accepted as collateral by the Bank of America at a par value of not

less than 75 per cent was not readily accepted by the brothers, but instead they authorized Charles McClain, A. L. McDaniel, and Robert Wells to study the proposal and report their findings later in the day.

Convention Action Revised

The first item on the agenda when the brothers came back from lunch was the consideration of the 1953 budget. Executive Secretary Posey was recognized and proceeded to tell the brothers that he had been unable to recommend several items which he had hoped to include in next year's budget. He was interrupted by Guy Bradley who said: "I think we've set our objective too low. I feel no challenge in the \$200,000 Cooperative Program goal which we have agreed upon and which has been approved by the convention. I would like to see us attempt to raise at least \$225,000 and I believe we can do it." Others began to get up and express the same sentiment. It was obvious that Posey favored the suggestion, but raised the question as to whether the board had a right to change the action of the convention. President Aulick ruled that the board was not reversing the convention's action, but simply revising it. He stated that in his opinion the board had a right to make the revision and if such action was taken it would not be in violation of the constitution. Upon motion of Arlie McDaniel and a second by Paul A. Meigs, the brothers all voted for the revision which made the Cooperative Program objective \$225,000 for 1953.

When news of the board's action began to reach the pastors there was general approval of the move while some of them criticized the procedure and expressed the hope that it would not be done again.

Salary Raises Recommended

The budget committee recommended a \$400 annual increase in the salary of the executive secretary and a \$300 annual increase in the salaries of department heads and proposed that \$100 be added to the travel allowances of each department head and the editor. The committee also recommended that \$25 per month be added to each office secretary's salary and the associate in the Sunday school department be given a \$100 annual salary increase. A final recommendation of the committee was that Walter Bisbee, state Royal Ambassador secretary who had worked during the summer months at a salary somewhat below the amount paid other male employees, be paid \$325 per month retroactive to October 1 and that beginning June 1, 1953

his salary be equalized with the associate in the Sunday school department.

When the budget committee made its report to the board, the brothers, on motion of Earl R. Bigelow and second by D. B. Weaver, voted to strike from the report the recommendation concerning salary increases and to postpone any action until March of the following year.

Broadway Bonds Guaranteed

Following a study of the proposal made by Dr. Posey and J. S. Bracewell, a committee consisting of Charles McClain, A. L. McDaniel, and Robert Wells, recommended that the board of directors on behalf of the convention guarantee the payment of any Broadway Plan bond which became the property of the Bank of America providing it had been accepted for security at a par value of not less than 75 per cent. In submitting the proposal Bracewell agreed to assume one-half of the liability personally in the event the convention was forced to redeem a bond which had for any reason defaulted.

Property Repairs Ordered

The furniture in the executive secretary's office was of the vintage of the gay nineties and was first rented from the owners of the Holland Building where the convention established headquarters in 1943. When the building sold the furniture in all of the offices was purchased by the convention. In most cases, however, it had since been exchanged for more modern and attractive furniture, but the executive secretary was occupying a chair which had been twice vacated by convention action and over a period of years had been offered to five other men who declined to occupy it. The members of the property committee took note of the situation and recommended that Dr. Posey's office be redecorated, completely furnished with new furniture, including desk, chairs, lighting fixtures, carpet, drapes, etc., and that such other repairs be made on the rest of the building as the executive secretary at his discretion might deem wise. The recommendation pleased the brothers.

Assembly Site Offered

Guy Bradley, who was at that time moderator of Central Valley Association, was present with an offer from his organization to give to the state convention the association's equity in a 160-acre tract of land located near North Fork in the vicinity of Sonora for an assembly site. In making the proposal Bradley reported only \$7,600

indebtedness on the property and stated that it could be repaid \$1,000 a year with interest at four per cent. The assembly site committee, consisting of James R. Wyatt, Guy Bradley, Vernon Porter, Floyd Pittman, and Foy King, recommended to the board that the offer be accepted. Dr. Posey strongly opposed the immediate acceptance of the offer and persuaded the brothers to thank the Central Valley Association for their offer but defer action on taking title to the property until the September meeting of the board. He urged them to appoint a special committee and charge it with the responsibility of securing bids on the cost of electricity, water, buildings, sewerage, roads, etc., which would be necessary in order to make the site practical for an assembly. Not all the brothers agreed with the executive secretary, but the majority of them listened to his plea and the committee was appointed.

New Policies Adopted — Some Old Ones Changed

Upon recommendation of the plans and policies committee four means of support were outlined for the Baptist children's home: namely, birthday offerings, budget appropriations, Thanksgiving offerings, and offerings at all annual association meetings. The committee pointed out that 60,000 church members averaging 20 years of age would give \$12,000 a year if each one would give a penny for each year of his age. It was shown that 23 district associations giving an average offering of \$45 each would provide more than \$1,000 income. In mentioning the Thanksgiving offering the committee suggested that \$10 each from 350 churches would provide \$3,500 for the home. The suggestion was made that 100 churches contributing five dollars per month from their regular income would make available \$6,000 for the care of homeless children. It all added up to \$22,500.

Previous to the meeting of the board the members of the plans and policies committee made a long detailed study of the travel expenses of convention employes. They took note of the size of the state, the immensity of the task, and the limited time some employes had to do the work assigned to them, and came to the conclusion that many of them were using their own salaries for travel. They therefore recommended that employes make an effort to travel together with the understanding that five cents per mile would be allowed on a car with one passenger but with two or more the rate would be up to six cents per mile. They also recommended that each employe be allowed \$100 car depreciation for each 7,500 miles traveled in the interest of the convention. Each employe was re-

quested to post his travel plans one week in advance in an effort to avoid two or more employes driving their cars into the same general area of the state. The board adopted the recommendations, but the employes for the most part never did post their travel plans and continued on most occasions to travel alone.

The board approved two other recommendations of the plans and policies committee: one to allow department heads to charge two out-of-state trips to their promotion budgets, and another to change a previous policy which allowed the editor of *The California Southern Baptist* to retain his honorariums for travel expense, thereby placing him on the same level as department heads with reference to travel expense, it being understood that each department head would turn in his honorariums received on the field to be added to his budget appropriation for travel.

Upon recommendation of the committee each department head was made responsible for operating his department within the budget limitations authorized by the board, it being understood that each department head would have the right of appeal to the executive committee and the board of directors if a circumstance arose which made it impossible for him to operate his department on the amount of money allocated to it. The demand was made flexible, however, by allowing each department head to shift items within the total budget limitation. For instance, he would be permitted to take money out of his promotion fund and use it for office expense if necessary, but any money spent in excess of the total budget during any year would be deducted from his budget for the following year.

In order to set up the California Southern Baptist Foundation on a functioning basis, the plans and policies committee recommended that until such time as it seemed possible and preferable, the foundation be set up as a joint department with the Brotherhood and that the secretary of the Brotherhood department be formally elected by the board of directors to serve as executive secretary of the foundation and that a separate system of bookkeeping be set up in the foundation office; second, that all funds at that time on hand from the sale of paper brick be transferred from the convention books to the foundation, and that all investment procedures now being operated in the convention office be transferred to the foundation, including all properties owned by the convention, other than the headquarters building, it being understood that any property which the convention might hold in the future, including stocks, bonds, legacies, bequests, wills, real estate, etc., would be transferred to the founda-

tion. It was specified, however, that the trust and memorial fund would be administered by the convention during 1953.

In a final recommendation concerning the foundation the committee recommended that the convention provide space in the headquarters building and an operating budget out of Cooperative Program receipts until such time as the foundation is able to provide for its operating budget out of its own earnings.

All recommendations of the committee concerning the foundation pleased the brothers.

There was slight opposition to a recommendation by the plans and policies committee that the superintendent of cooperative missions and stewardship act as the convention's contact man between out-of-state pastors seeking work in California and that he be requested to send a questionnaire to each applicant in order to secure a statement of his doctrinal position along with the names of persons who could be communicated with in an effort to secure information concerning his moral character, etc., it being understood that any information gained would be made available to the general missionaries and any other persons who might be interested. Some of the brothers thought that sounded a little too much like setting up a placement bureau, so before adopting the recommendation they agreed that any information gained concerning an applicant would not be made available to anyone except upon request.

Unfinished Matters Handed to Executive Committee

Before adjourning the board voted to make available \$100 per month for one year to the First Southern Baptist Church in San Francisco and allocated \$100 a month to the First Southern Baptist Church in Hollywood for a period of six months providing the congregation made application for it. Dr. Posey was authorized to use his best judgment concerning the purchase of a mimeograph machine. The purchase of an automatic addressing machine was authorized for The California Southern Baptist, and all matters of unfinished business were handed to the executive committee with power to act.

Executive Committee Approves Loans

The executive committee of the board met in Fresno, December 18, for the purpose of reviewing the applications of churches which were seeking to borrow money from the Texas Baptist Church Loan Corporation. Before any applications were considered, however, the committee voted to request that a statement drawn up by the con-

vention's own attorney replace the one inserted by the Baptist Church Loan Corporation in the 25 per cent liability clause which the officers of the convention were required to sign in order to guarantee the payment of 25 per cent of any loan granted. With that formality out of the way the committee agreed to endorse notes for the following churches: First Baptist Church, Hollydale, \$16,000; Emmanuel Baptist Church, Alameda, \$10,000; First Baptist Church, Mojave, \$6,000, and the Emmanuel Baptist Church, Dos Palos, \$32,000. Action was deferred on a request from the First Southern Baptist Church, North Hollywood, because it was pastorless at that time.

In other actions the committee agreed to endorse a \$1,500 note at the Bank of Monterey for the Highland Baptist Church, Seaside, and to guarantee the payment of a \$4,000 note in order to assist the First Baptist Church of South Whittier in borrowing \$4,000 from Dr. B. B. Braden. The Providence Baptist Church in Concord had requested endorsement of a \$2,500 note in favor of the Baptist Church Loan Corporation, but the committee agreed to endorse the congregation's note at a bank with the understanding that a trust and memorial loan would be granted and the bank note retired within a few weeks.

W.M.U. Executive Secretary Nominated

At the next meeting of the executive committee which was held in Fresno, January 8, preceding a special meeting of the board which had been called for the purpose of reviewing the convention's relationship with the Baptist Church Loan Corporation, Mrs. Eugene E. Steele of Atlanta, Georgia was approved as W.M.U. executive secretary, it being understood that her name would be presented to the board of directors for final approval. Mrs. Steele, with her late husband had been a foreign missionary to China, and was at that time working with the Sunday school department of the Georgia Baptist Convention. She had served for six years as a member of the Home Mission Board.

In other actions the committee voted to authorize the endorsement of an \$8,500 note for the church at San Rafael and a \$36,000 note for the First Southern Baptist Church in Hollywood, both of which were borrowing money from the Baptist Church Loan Corporation. A trust and memorial loan of \$1,000 was approved for the Crenshaw Baptist Church in Torrance, subject to a favorable report from Charles McClain, a member of the committee. At the same time, the executive committee agreed to get in touch with A. B. White, head of the Texas organization which had been loaning money to California Southern Baptists churches, and to urge him to come to Cali-

fornia and talk over the unconditional guarantee clause in the agreement which the convention was required to sign in order for churches to secure loans.

Mrs. Steele Elected — Texas Loans Rejected

Fifteen regular members of the board and the president, Dr. A. L. Aulick, responded to a call by Executive Secretary Posey for a special meeting in Fresno, January 8. It was probably the shortest meeting of the board during the 13 years since the convention was organized. Only two matters of business were on the agenda: the election of a W.M.U. secretary, and disposition of the convention's tie up with the Baptist Church Loan Corporation. When the members met, Dr. A. J. Hyatt led a brief prayer and the roll was called. No minutes of previous meetings were read except those of the executive committee meeting in which the election of Mrs. E. E. Steele was recommended. As soon as Horace Burns could make a motion and Robert D. Hughes second it, the brothers all voted for it and she was elected. The only thing left was to find a way to cease making investments in California safe for Texans. Dr. Posey called attention to the rigid demands of the Texas organization and stated that \$248,500 in loans had already been approved and recommended that the board express its appreciation to Texas Baptists, but notify them that no other loans would be endorsed. He went on to recommend, however, that the board assure the Texas brethren that every assistance would be given them in securing factual information about churches making application for loans, but with the understanding that Texas Baptists would have to look to the churches for payment of the loans because to give any further endorsement would jeopardize the mission program and the administration of the convention's activities.

The brothers all agreed with the executive secretary and voted to adopt his proposals with the understanding that A. B. White be asked to come and sit in on a meeting of the executive committee to allow the members to express their appreciation of him and his service to California Southern Baptists and at the same time explain the board's action. White did not accept the invitation.

Some Salaries Raised

The executive committee met in Fresno, April 4, 1953 for the purpose of considering salary raises and other routine matters in-

cluding the approval of certain transactions which had been made by mail. Salary increases in varying amounts were authorized for most employes at the state headquarters, but nothing was done about adjusting the salaries of the general missionaries.

In other actions the committee voted to ask the plans and policies committee to study and reconsider the policy of giving each office secretary an annual Christmas bonus. Previous action of the board of directors obligated the treasurer to give each office secretary an annual Christmas bonus equal to \$5 per month for each month she had served the convention, the amount not to exceed \$180, it being understood that when substantial salary increases were granted the practice would be discontinued.

A trust and memorial loan of \$3,500 was approved for the First Baptist Church, Biggs, and a \$2,000 loan approved for the First Baptist Church of Olivehurst. The committee agreed to request the executive secretary to call a special meeting of the board of directors to meet in Fresno, May 19, for the purpose of hearing a request of the finance committee of California Baptist College for the privilege of going afield in an effort to raise \$100,000 for the college's capital investment program and to pass a resolution requesting exemption by the Insurance Commission of the State of California and to request from the commission the authority to grant annuities and gift contracts.

College Proposal Accepted—\$100,000 Campaign Sanctioned

"This is the most significant board meeting of any state convention I ever attended," were the words of President A. L. Aulick as he asked the members of the board to stand for adjournment following a meeting in Fresno, May 19, 1953. Dr. Aulick had made a similar statement at the close of the last meeting of the convention at which time he was elected president.

The meeting was called for two specific purposes: namely, to adopt a resolution requesting the state insurance commission to grant the convention an exemption and authorization to sell or otherwise grant annuities within the limit of the laws of California and to hear a request by the board of trustees of California Baptist College for permission to go afield in an effort to raise \$100,000 for capital investment, the same to be applied on the purchase of a permanent site. It developed, however, that enough business was presented to make the special session equivalent to most any regular meeting of the board.

College Offered to the Convention

On the eve of the meeting of the board the college trustees met and unanimously agreed to ask the convention's board of directors to memorialize the state convention at its next annual meeting to take over California Baptist College with the understanding that it would be permanently located in the general area of Los Angeles and that it would be operated as a four year college. In presenting the proposal to the board of directors, the college trustees explained that the final approval of the offer would have to come from Los Angeles Association, which owned and operated the college. Of course everyone knew that securing the approval of the association was a mere formality since that had been the organization's desire ever since the college was started.

The proposal was brought to the board by Earl R. Bigelow, Damon Matlock, and Clifford Harris, all of whom were members of the board of directors of the convention and members of the convention's advisory board which had been elected to serve in cooperation with the college trustees.

The three men, after a long and careful study of the proposal, recommended that the board urge the convention to agree to assume control of the college on June 1, 1954 but with the understanding that no debts would be incurred by the institution between that time and the date when the convention assumed control without authority from the board of directors.

The proposal provoked considerable debate. Some did not believe the convention should attempt to operate a four year college, but should start with a junior college. Others argued that California had never had many half time churches, why have a half time college? The final result was that the brothers talked themselves together and agreed to put California Southern Baptists in the college business a little more than a year hence. At the same time the \$100,000 campaign was approved with the understanding that it would be projected on September 1, 1953, and be concluded within 12 months.

Convention Credit Limit Lifted

Upon recommendation of Executive Secretary Posey and the executive committee the board voted to lift the convention's credit limit by \$10,000 thereby placing the credit ceiling at \$70,000. This was done in order to provide the necessary credit to endorse loans in small amounts for churches needing money for a short time. At the same time the board voted to borrow \$50,000 at five per cent interest

and to invest it in Broadway Plan bonds, thereby aiding churches which were needing a market for their securities.

Insurance Company Rapped

Several weeks previous to the meeting of the board, Mrs. S. G. Posey suffered a broken leg when she fell through a hole in the floor which some workmen had left while making repairs and alterations on the headquarters property. The contractor had no insurance to cover the cost of her hospital and doctor bills and the company which carried the convention's insurance disclaimed liability in the case. When the matter was reported to the board the brothers voted to place the case in the hands of the convention's attorney and authorized him to take whatever steps were necessary to bring about an acceptable settlement. Insofar as is known, no settlement was ever made, but the insurance firm lost the business.

Roy Young Elected Missionary

Upon recommendation of the state missions committee Roy Young, pastor of First Baptist Church, Lewisville, Texas, was elected missionary and assigned to the Pacific-San Jose area which had recently been vacated by the resignation of J. A. Chambers. Young had lived in California much of his life and was ordained by a Landmark Baptist church in Roseville. For some time he tried to work with the Landmarks, took a little time out to pastor one church which was affiliated with the General Association of Regular Baptists, but his ideas were a little too progressive for any group except Southern Baptists. His father-in-law was the late Dr. J. Pruden, who came to California to work with Northern Baptists soon after the turn of the century but soon broke with them and became known as a Fundamentalist who was friendly toward the views of Dr. J. Frank Norris. Young held his distinguished father-in-law in the highest personal esteem, but did not go along with him in his anti-convention views. Instead he severed himself from the Landmark movement and went to Texas where he attended Hardin-Simmons University and Southwestern Seminary while serving as pastor.

McClain Reports on Hospital Proposal

Dr. Charles McClain, pastor of Truett Memorial Baptist Church, Long Beach, and a member of the board of directors, reported that he and other members of a special committee appointed by the convention to present a memorial to the Southern Baptist Convention

that a hospital be located in Los Angeles, reported that the memorial was presented through the resolutions committee at the Houston meeting of the Southern Baptist Convention. McClain went on to state, however, that previous commitments of the Southern Baptist Convention made it impossible to establish another hospital at that time. McClain also reported that he had carried out the board's instructions to extend an invitation to the Southern Baptist Convention to hold its 1955 meeting in Los Angeles. He stated that he was cordially received by the time, place, and preacher committee, but was informed that Washington, D. C. would be recommended as the 1955 meeting place. He expressed the belief, however, that the convention should be invited to meet in Los Angeles in 1956.

Five Year Program Announced

Executive Secretary Posey announced that he was planning to propose a five year program of state mission work, the first point of which would be an effort to bring the number of California Southern Baptist churches to 400 by the following October 1 and not less than 400 missions by January 1, 1954. He explained that already there were 380 churches and it would not be difficult to organize 20 more by October 1. He also expressed the belief that every church could and should establish a mission. He stated that some churches might not be able to start missions, but others could start more than one.

The brothers voted to accept Dr. Posey's challenge and to ask general missionaries, leaders in district associations, and all pastors to join him in bringing the objectives to pass.

Robert D. Hughes Presides

There was a note of sadness as 22 of the 27 members of the board assembled for a meeting in the headquarters building in Fresno, September 11, 1953 for it was the first time they had met since the death of the beloved president, Dr. A. L. Aulick. Robert D. Hughes, pastor of Calvary Baptist Church in Ventura, who had been elected first vice-president of the convention at its last meeting, called the brothers to order, expressed his deep regret of the sudden death of Dr. Aulick, and asked Dr. Posey to lead in prayer and to especially remember Mrs. Aulick. As soon as the prayer ended, Paul A. Meigs made a motion that a committee be appointed to prepare a suitable paper to be adopted by the board and sent to Mrs. Aulick in recognition of the services of her beloved husband. President Hughes appointed Dr. A. J. Hyatt, Arlie McDaniel, and Paul A. Meigs on the committee. Before

any other business was transacted someone suggested that the members of the board and a dozen visitors who were present stand to show their appreciation of President Hughes and to assure him of their prayers and faithful support.

History Commission Reports

Floyd Looney, who had been charged with the responsibility of writing a history of California Southern Baptists, reported that the manuscript was being prepared and would be ready for the printers within a few weeks. He stated that it would take between \$7,000 and \$9,000 to print as many as 2500 copies. He called attention to the fact that no present members of the board were members of the commission except the recording secretary and requested that some member of the board be named on the commission. In response to his request the board elected J. V. Springer, its historical secretary, to membership on the commission.

Earl R. Bigelow made a motion that Looney secure bids from various printers before awarding the job and suggested that 5,000 copies be printed. Looney insisted that in his opinion that many would not sell. Before his motion was voted on, however, Guy Bradley made a substitute motion to authorize the executive committee and the members of the historical commission to study the matter and determine how many copies of the book should be printed and what the selling price should be and report at the next meeting. That motion pleased the brothers.

Five Year Advance Program Proposed

For some time preceding the meeting Executive Secretary Posey had let it be known that he planned to propose a five year program of advance which he hoped the members of the board would approve and recommend to the forthcoming meeting of the state convention. He first presented his program to the state missions committee where it met unanimous approval. It also had smooth sailing when it was presented to all the members of the board.

The brothers agreed to recommend to the convention that the number of general missionaries be increased from 12 to 15 beginning January 1, 1954 and to strive to bring the number of church operated missions up to the number of churches which were cooperating with the convention at the end of 1953. It was expected that the number of churches would exceed 400 by the end of the year, for there were already approximately 380 churches and no less than 90 missions. The program called for the organization of at least 100 new churches

in 1954 and a goal of 1,000 churches by the end of 1958. The proposal called for a minimum of \$300,000 to be raised through the Cooperative Program in 1954 and at least \$750,000 to be raised through the same channel five years later. (The board later agreed to up the \$300,000 to \$325,000 for the next year and the convention approved it.)

The board observed that church membership had reached 60,000 and agreed to recommend to the convention that a goal of 20,000 new members be set for 1954 and that an effort be made to bring the church membership to 200,000 by the end of the five year program of advance. At the same time the brothers agreed to recommend that California Southern Baptists' participation in world missions through the Cooperative Program be increased two per cent annually during the five year period, in order to bring contributions to Convention-wide causes up to 35 per cent of all distributable Cooperative Program funds.

Other objectives outlined in the five year program included the employment of a full time music director; the separation of the Brotherhood and foundation offices with a full time secretary in charge of each department; the division of the Training Union and student departments with both agencies fully staffed; the enlargement of the convention's accounting facilities; the employment of a full time executive director to have charge of a \$2,000,000 a year Broadway Plan bond business, and the employment of a full time maintenance man at the headquarters building.

The program called for a closer working relationship between the Home Mission Board's Department of Direct Missions and the department of cooperative missions of the state convention. In order to bring this to pass the brothers recommended the employment of three field workers, one to serve in rural areas and among migratory agricultural workers, another among Mexicans, and still another whose work would be among Orientals and other racial groups.

The five year program called for renewed emphasis on Bible study, the training of church members in soul-winning and stewardship, the establishment and successful operation of a children's home, and the endowment of California Baptist College through the gifts of Broadway Plan bonds from the churches.

State Mission Ministry Extended to Nevada

Upon recommendation of the state missions committee, the board approved a monthly appropriation of \$35 to assist L. E. Chism, pastor of Calvary Baptist Church, Babbitt, Nevada, in his travels in an effort

to establish other churches and missions in Nevada. At the same time E. J. Combs was given an additional \$200 to reimburse him for part of the unusual travel expense he had had during the past summer while assisting the Home Mission Board's Tentmakers who were doing mission work in his area.

For some time there had been opposition to the methods employed by General Missionary D. L. Goodman in the San Diego area and H. S. Rainwater, who was serving in the Fresno area. Naturally, the news reached Atlanta where the Home Board's superintendent of cooperative mission work was forced to face the issue. The result was that both missionaries soon learned that in the interest of harmony their resignations would be welcomed, both by the Home Board and the board of directors of the state convention. Goodman took a few members from Calvary Southern Baptist Church in San Diego, along with others and organized a church which called him to be its pastor. He resigned a few weeks before the meeting of the board and when the brothers met they elected Clifford Harris, pastor of the First Southern Baptist Church in Salinas to succeed him with the understanding that J. D. Bowen fill the position temporarily. Rainwater lengthened his service by a few weeks but placed his resignation in the hands of the board previous to the September meeting.

In other action the board appropriated \$100 pastoral aid to the First Southern Baptist Church in Hollywood.

Quarterly Meetings Planned

When the convention was organized provisions were made for the board of directors to hold quarterly meetings. It developed, however, under Dr. Crittendon's administration that the by-laws were changed in order to make fewer meetings mandatory. The change had never been entirely satisfactory, so upon recommendation of the plans and policies committee the brothers agreed to meet quarterly and to amend the by-laws so as to make it mandatory.

Other recommendations of the plans and policies committee which were approved by the board were that all missionaries' salaries be equalized immediately, and that two additional committees be set up, one on student work and another on Sunday school, Training Union, and Brotherhood work.

Braden Annuity Acknowledged

Executive Secretary Posey announced the completion of all legal matters pertaining to a \$70,000 annuity contract which the convention had entered into with Dr. and Mrs. B. B. Braden of Long Beach.

Dr. Braden, a retired American Baptist minister who had been blessed with considerable material resources, had for several years been assisting Southern Baptist churches with building problems by extending them loans. He and his wife decided to make available a \$60,000 annuity contract, but when he sent his check it was for enough to make the amount \$70,000 including both cash and notes. In short, the agreement provided that the Bradens were to receive six per cent interest on their investment so long as either one of them lived, but upon their deaths the entire amount would go to the convention.

Trust and Memorial Agreement Strengthened

Upon recommendation of the executive committee the brothers agreed to strengthen requirements of churches borrowing money from the trust and memorial fund. Heretofore, the money had been loaned to the churches upon the endorsement of the pastor, church treasurer, the deacons, and any others who might care to sign the note. The board voted to require personal liability endorsements similar to the ones required by the Home Mission Board. The board also agreed to require approval of the executive board of the district association in which any church is located before a loan was granted. A further provision of the loan agreement which each church was required to accept was that any note could be retired at any time with Broadway Plan bonds.

Dr. Posey and J. S. Bracewell Compensated

At the request of J. S. Bracewell and upon recommendation of the executive committee, the board voted to pay Dr. Posey \$600 for his services as executive director of the Broadway Plan of Church Finance in California for the past two years and to pay an equal amount to the law firm of Bracewell and Tunks of Houston, Texas. The brothers also agreed to put both Dr. Posey and the law firm on the payroll for \$50 per month each, beginning September 1, 1953.

Other recommendations of the executive committee which were approved by the board were: first, that trust and memorial fund loans in amounts varying from \$1,000 to \$2,500 be granted to First Baptist Church, Highway City; First Southern Baptist Church, Hollywood, and Bethel Baptist Church, Escondido; second, that Dr. Posey be authorized to borrow \$7,500 from the Bank of America in order to make available \$3,500 to the First Southern Baptist Church, San Francisco, and \$4,000 to the Alta Vista Baptist Church in Hayward, both loans to run for a period of one year; third, that Floyd Looney be elected to serve as the California convention's representative on the

Southern Baptist Convention's Encyclopedia Committee; and fourth, that five dozen copies of the Southern Baptist Education Commission's new directory of Baptist schools be purchased for distribution among convention employees.

Assembly Site Accepted

So far the meeting was a quiet, peaceable session, but when a special assembly site committee consisting of Charles L. McClain, chairman, and A. J. Hyatt, Foy King, Russell Trammell, and Ira Patishall made its report, business picked up. At a previous meeting Central Valley Association had offered to give the convention its equity in a camp site which the organization had purchased near Sonora. At Dr. Posey's request the board did not take title to the property immediately, but agreed to appoint a special committee to make a survey of the site and to report its findings at the September meeting.

It soon became known that there were differences of opinion among the members of the committee, perhaps that is one reason the report was made without any recommendations. The committee among other things stated that the site located 25 miles from Sonora at an elevation of 4,200 feet was bisected by Tuolumne River and bounded by beautiful national forests, that it would afford ample space for buildings to take care of an assembly for many years. The report stated that play ground, ball parks, and parking areas could be provided without prohibitive cost and that plenty of water was available for swimming pools.

The committee, however, went on to state that it would probably take \$15,000 to get electricity to the site and that a power company representative strongly recommended the installation of a privately owned power plant. While no definite figures were submitted it was inferred that it would take from \$25,000 to \$50,000 to build an acceptable road into the place. It was the committee's estimate that it would cost \$222,500 to build facilities to house and feed 1,000 persons and that a tabernacle would cost approximately \$35,000. The committee went on to state that putting in a water system and the installation of proper sanitary facilities would cost an enormous sum of money and that most pastors who had seen the site agreed that it would care for a maximum of 2,500 people.

Guy Bradley, who was moderator of the Central Valley Association when the site was offered to the convention, did not agree with the committee's report. He told the brothers that he had made some investigations on his own which convinced him that the figures were entirely too large. He had no sooner finished his rebuttal to the report

when Floyd Pittman arose to share Bradley's views. Following a lengthy, wholesome discussion between various brothers of widely divergent opinions, the board unanimously agreed to accept the site.

Weekly Paper Proposed

Upon recommendation of The California Southern Baptist committee, of which J. V. Springer was chairman, the board voted to begin publishing The California Southern Baptist every week after January 1, 1954, with the understanding that each weekly issue would be limited to eight pages with the exception of the Southern Baptist Convention edition or other special editions. The board approved a four cent per month increase in the price of the paper to churches sending it to all the members and agreed to have it printed on Catalina book paper instead of the higher priced Publisheen which had been used in previous years.

\$300,000 Goal Approved

Upon recommendation of the budget committee the brothers agreed to recommend to the convention a \$300,000 Cooperative Program goal in 1954 with the understanding that California's gifts to world missions through the Southern Baptist Convention's Executive Committee would be increased two per cent.

\$50,000 Loan Approved

Upon motion of C. R. Collier and a second by Guy Bradley the board agreed to proceed with a proposal previously made to borrow \$50,000 to be placed in a pool for the purchase of Broadway Plan bonds.

In other actions before adjournment the brothers agreed to pay H. B. Long \$100 for his services as recording secretary and to buy him a new briefcase to take the place of the one he had worn out going to Southern Baptist board meetings.

Charles McClain reported that Long Beach had agreed to entertain the state convention in the event it could not meet in Santa Barbara. There had been some fear that an auditorium could not be secured in Santa Barbara, but by the time the board met, suitable arrangements had been made. The board voted to thank Dr. McClain for his work and the city of Long Beach for its friendly consideration.

Cooperative Program Goal Raised

The board met in Santa Barbara, November 2, on the eve of the 1953 annual meeting of the state convention for the purpose of review-

ing and approving its annual report to the convention. The report which will be discussed more fully in the next chapter was amended before its adoption in order to set the next year's Cooperative Program objective to \$325,000 instead of \$300,000 which had been previously agreed upon. You will recall that a year ago the convention adopted a \$200,000 Cooperative Program goal and the board subsequently met and revised it by making the amount \$225,000. This time the brothers raised their sites before the convention met.

Foundation Authorized to Borrow and Lend

The board voted unanimously to allow the California Southern Baptist Foundation to borrow a maximum of \$50,000 from California Southern Baptist churches which might desire to invest reserve building funds at four per cent interest. It was agreed to limit to \$5,000 the amount which could be borrowed from any church and to guarantee that any loan would be repaid within sixty days from date request for repayment was made. The action was taken in order for the foundation to have money to buy Broadway Plan bonds at five per cent interest, thereby assisting churches needing a market for their securities. The board later agreed to extend the offer to churches outside of California when it was learned that not many congregations in the Golden State had any reserve building funds.

Price on History Book Set

The board heard a report on the progress of the historical commission which had been charged with the preparation of the manuscript of the California Southern Baptist history. The commission reported that the Artcraft Printers in Fresno had offered the most attractive bid of any publishers whose equipment would handle the job. The board awarded the printing contract to the Artcraft Printers and set a price of \$4.00 per copy on the book with the understanding that a pre-publication offer of \$3.50 per copy would be made.

Special Assembly Committee Authorized

Upon motion of Floyd Pittman the president was authorized to appoint a special assembly planning committee whose duty it would be to make a thorough study of the possibilities of the new assembly site and at the same time secure the cost of various developments from competent sources and to report their findings to the board at an early date.

In other actions the board voted to endorse a \$2,500 note for Walnut Avenue Baptist Church, Long Beach, and another for \$1,000

for the church at Garberville. Previous emergency action of the executive committee in which a \$4,100 loan was endorsed for a sixty day period for the First Southern Baptist Church of Beverly Hills was approved. A special committee was authorized to make a study of the constitution and by-laws and to report a year hence concerning the advisability of making amendments which would permit the board to elect its own officers rather than have them elected by the convention.

The meeting closed with fitting remarks by Dr. S. F. Dowis, superintendent of the Home Mission Board's Department of Cooperative Missions. Dr. Dowis referred to the Home Mission Board's increased responsibility in the western and pioneer states and urged the brothers to be patient, understanding, and sympathetic with the Board's efforts to render the most in missionary service.

Chapter Fifteen

THIRTEEN GLORIOUS YEARS — THE LAUNDRY COMES HOME CLEAN

When California Southern Baptists met in Santa Barbara for their 13th annual convention, November 3-5, the only thing they could find to argue about was where to hold the next meeting of the convention and who to ask to preach the annual sermon. They voted to approve a five year program of advance, which among other things called for a Cooperative Program objective of \$750,000 and a church membership of 200,000 by the end of the five year period. It also provided for the acceptance and endowment of California Baptist College, the establishment and successful operation of a children's home, and the enlargement of every department of the convention's work including the California Southern Baptist Foundation. Without a dissenting vote the messengers adopted a \$325,000 Cooperative Program objective for 1954 and adopted a total operating budget of \$432,000 for the next year. So harmonious was the entire session that Woodrow H. Rosecrans was heard to say: "I have never seen anything so disgustingly harmonious."

Children's Home Site Purchased

Soon after the convention was organized in 1940 a fund was started to be used in building a children's home. Year after year it increased. As stated before, a part of the fund was invested in the headquarters building in 1946 causing considerable criticism, especially from those who had started the fund. The money, however, had long since been repaid and returned to the fund which amounted to more than \$30,000. At the thirteenth annual meeting W. A. Herring, a former employe of Bottoms Orphans' Home in Arkansas, was introduced as the new children's home superintendent. A few days after the convention adjourned he announced that the trustees of the home had purchased a 27-acre building site on Columbus, the same street on which the First Southern Baptist Church in Bakersfield is located and that the name Sunny Crest Children's Home of The Southern Baptist General Convention of California had been adopted and building operations would begin in 1954.

The Victorious Thirteen

The old superstition that 13 is an unlucky number proved to be false insofar as California Southern Baptists were concerned. For instance, it was on the 13th day of April, 1939, when the San Joaquin

Valley Missionary Baptist Association was organized in Shafter by messengers from four small churches. It was on the 13th day of September, 1940, when messengers from 13 churches with a total membership of less than 1,000 organized The Southern Baptist General Convention of California. Since then no less than 75 churches have either been organized with 13 members or else organized on the 13th day of the month, or maybe had \$13 collection on the first Sunday. There were 13 members of Golden Gate Seminary's first graduating class and 13 students who showed up on the first day for registration at California Baptist College in September, 1950.

From 13 small churches with less than 1,000 members the work of California Southern Baptists had prospered until there were more than 60,000 members of almost 400 churches. Instead of an annual income of less than \$1,000 the convention had handled more than a half million dollars during the last 12 months. Instead of one association which extended all the way from the Arizona border on the south and east to the Oregon state line on the north and west, there were 28 district associations. Instead of having all the departments of the convention headed by the executive secretary who served without pay, the work of the convention had been thoroughly departmentized and staffed with 35 or 40 employes besides several mission pastors. Golden Gate Seminary, which was started by I. B. Hodges and a few other interested persons, had been accepted by the state convention, and operated successfully for awhile before it was taken over by the Southern Baptist Convention. California Baptist College, which had been started by the Los Angeles Southern Baptist Association, was on its way toward wholehearted acceptance by the convention.

Notwithstanding the fact that less than 10 years ago W. Earl Smith, executive secretary of the Bay Cities Baptist Union, wrote a long article in the Baptist Advance (official organ of the Northern California Baptist Convention) denouncing the work of California Southern Baptists, in which he referred to their churches as being very weak and in most cases meeting in old store buildings, by 1953 they had the highest per capita investment in church buildings of any state in the Southern Baptist Convention, according to Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention.

Even though they had been referred to as a bunch of ignorant Arkies, home-sick Texans, misplaced Missourians, and wandering Okies, California Southern Baptists had demonstrated their ability to build a great denomination in a state where some other Baptists were stymied by comity agreements and plagued by doctrinal compromises. Though this statement has not been documented, it has been said that

California Southern Baptists have a larger per cent of college and seminary graduates in their pulpits than is to be found in any state in the Southern Baptist Convention. These pastors have baptized more than 36,000 converts since the convention was organized 13 years ago.

Their Acceptance Slow But Genuine

When the news was announced that a Southern Baptist Convention had been organized in California it was not received "back east" with any great degree of enthusiasm. Few, if any, Southern Baptist editors gave more than six lines of type to the story. Opposition to the move was not limited to Northern Baptists whose kindest accusation was that they were intruders; many Southern Baptists felt the same way about it and were quick to say so. Nevertheless, the board of directors of the convention began immediately after the organization meeting in Shafter in September, 1940 to make arrangements to ask the Southern Baptist Convention for recognition as a cooperating constituency.

When R. W. Lackey, the executive secretary, took California's petition to a meeting of the Southern Baptist Convention in Birmingham, Alabama in 1941, he reported that 16 churches had channeled \$76 of Cooperative Program funds through the Southern Baptist Convention's Executive Committee during the previous year. This report only added to the opinion among some Southern Baptist leaders that the move was unwise. Nevertheless, a committee consisting of Dr. A. J. Barton, chairman, Dr. John Jeter Hurt, Dr. M. E. Dodd, and Dr. J. B. Rounds was appointed and instructed to investigate the Southern Baptist work in California and report to the convention in San Antonio a year hence. It soon became known that some of the members of the committee did not look with favor upon the petition from the beginning. Chief among the objectors was Dr. M. E. Dodd, pastor, First Baptist Church, Shreveport, Louisiana and one time pastor of Temple Baptist Church (Northern) in Los Angeles. A few weeks after the convention meeting Executive Secretary Lackey, upon learning that Dr. Dodd was in Southern California supplying for a Northern Baptist church, invited him to come to the summer assembly at Greenhorn Mountain in order to get an on-the-spot look at the work of California Southern Baptists. Dr. Dodd replied by saying that it would not be advisable for him to accept the invitation. As the year rolled by Dr. J. B. Rounds was the only member of the committee who ever made any effort to comply with the convention's request.

This was probably due, in part, to the illness of Dr. Barton, the chairman of the committee.

When the convention met in San Antonio the order of business was changed from time to time and the report on the California petition was delayed. Finally, Dr. Victor Masters, chairman of the Committee on Order of Business, assured Secretary Lackey that the petition would be considered at a certain time. When the hour arrived Dr. John Jeter Hurt addressed the president and began by saying that in view of all that was involved and due to the committee chairman's illness he did not believe that it was wise to act on the matter at that session of the convention, and moved that the committee be enlarged and that action on the California petition be delayed for another year. Dr. J. B. Rounds offered a counter proposal that California be recognized immediately, and the fight was on. It became necessary to extend the time again and again, until finally Dr. F. M. McConnell of Texas made a motion that the time be extended until the issue was settled. The convention agreed and the battle went on. Dr. Dodd and other estimable gentlemen from the South continued their battle against it. They were ably aided by such distinguished brothers as Dr. L. B. Julianel, pastor of the First Baptist Church (Northern) in San Francisco, California. Dr. Dodd charged Lackey and the California messengers with using Hitler tactics in storming the convention. Lackey in his counter-attack said that he had never been accused of being a Hitlerite and that he and others could not work with Northern Baptists in California because of their allocation of territory in agreement with the Comity Agreement of the Federal Council of Churches, their ordination of women to preach, their belief in an invisible church, and their desecration of the ordinances. After a two and one-half hour debate the messengers voted overwhelmingly to welcome California Southern Baptists into their fellowship.

It may have seemed to some that the issue was settled, but it had only begun. There were still Baptist editors, denominational executives, and others to be convinced. Miss Kathleen Mallory, executive secretary of Woman's Missionary Union, wrote Secretary Lackey to tell him that he would have to get all of his literature for Woman's Missionary Union from the Northern Baptist organization, that California was not Southern territory. While no request was made at that time for help from the Sunday School and Home Mission boards, it was known that strong opposition would be offered if such request was made. While most Baptist editors were in sympathy with the movement, there were some who refused to spare words and type in an effort to convince the Southern Baptist Convention that it had made

a mistake by welcoming into its fellowship those who were referred to as "disgruntled and disaffected Baptists."

By 1943 the Baptist Sunday School Board had approved an appropriation of \$200 per month in order to allow California to have a Sunday school and Training Union secretary. By the middle of the next year the Home Mission Board had come to the rescue of California Southern Baptists by employing three city superintendents of missions and agreeing to pay half the salaries of two rural missionaries. Nevertheless, there was strong opposition from recognized Baptist leaders who believed that the Home Mission Board and the Sunday School Board should confine their ministries to the older and more established Southern Baptist states. At the same time there were Northern Baptist leaders who were writing articles criticizing the Southern Baptist Convention for its action.

As late as 1947 a delegation headed by Dr. E. T. Dahlberg, at that time president of the Northern Baptist Convention, came before the Southern Baptist Convention's Executive Committee requesting that a comity committee be appointed to meet with a similar committee from the Northern Baptist Convention to consider boundary lines. The committee was appointed and the result was that Southern Baptists forcefully declared they would recognize no boundary lines. The committee, however, was retained, and became known as the Committee on Southern Baptist Relations With Other Religious Bodies. It was not dismissed until the Houston convention in 1953.

As the years have come and gone Southern Baptists have enjoyed more and more the favor of their brothers and sisters across the land. So much so that the Baptist Sunday School Board puts almost \$20,000 a year into California and the Home Mission Board's annual appropriation for cooperative and direct mission work in California is more than \$60,000.

Golden Gate Seminary Accepted

The acceptance of Golden Gate Seminary by the Southern Baptist Convention at its meeting in Chicago in 1950 gave further assurance that California Southern Baptists were growing in favor with their brothers and sisters across the land. The plea for its acceptance fell on deaf ears at first, but the time came when such men as Dr. J. W. Storer, Dr. John H. Buchanan, Dr. Louie D. Newton and others whose enthusiasm concerning California Southern Baptists had been tempered with caution, were among the strongest contenders for a seminary in the West. Without their help its acceptance would have been long delayed. Today, Southern Baptists are putting more than \$200,000 a year into a seminary to train Southern Baptist leadership in the West.

Californians' Counsel Sought

There was a day when California Southern Baptists had no representation on any of the boards, agencies, commissions, or committees of the Southern Baptist Convention. For some time, however, there has been a Californian on nearly every board of the Convention and through the years others have served on standing and special committees. Many others have served on the Convention program from time to time.

Regrettable Losses Mingled With Gain

Following the adoption of the Inclusive Policy by the Northern Baptist Convention meeting in Seattle in 1918, some Baptist churches in California and more in Oregon and Washington ceased to cooperate with the Northern Baptist Convention. They soon became prey to the Landmark movement with some of them drifting into the Fundamentalist and Independent camps.

At the same time tens of thousands of Baptists came west where they found little or no evangelistic fervor in many of the Baptist churches. Therefore, they drifted into various Holiness movements. Some of the Holiness groups bought study course books from the Baptist Sunday School Board and inaugurated a Southern Baptist plan of Sunday school work in their churches. For instance, they took Arthur Flake's methods of Sunday school work, P. E. Burroughs' teachings on stewardship, mixed them with Holiness enthusiasm, and applied them to misplaced, dissatisfied, Baptists and set the whole country on fire.

In the meantime, there were many Baptists who wouldn't go along with the Holiness, but instead tried to find some acceptable avenue of cooperation in spreading the old time Baptist faith. Baptists from the South were pouring into California by the droves. Among them were some strong advocates of the Ben M. Bogard type of Arkansas Landmarkism. Thousands of others were just good salt-of-the-earth Baptist people who would have welcomed any opportunity to worship and propagate the gospel. The result was that some of the old established churches, along with some new ones which were organized in the late twenties and in the thirties, got together and organized what came to be known as the California Missionary Baptist Association, at Roseville in 1931. During the years that followed some of the preachers and laymen cooperated with the organization who had never been Landmark in belief and practice, but they were so hungry for fellowship and had such a desire to cooperate with others in spreading the gospel that they tried to work with the Landmarks. At the same time there were probably 20 churches

in Oregon and Washington which were cooperating with similar organizations.

Some of the men who tried to work with the Landmarks have since become strong supporters of the convention and have led their churches to support missions with ever-increasing generosity. For instance, Vester Wolber, who was the convention's first recording secretary, was ordained by the Landmark church in Oroville. Roy Young, who is now a general missionary, was ordained by a Landmark church in Roseville at the same meeting when the California Missionary Baptist Association was organized. G. E. Armstrong, who once served as a member of the board of directors and who was serving as a general missionary when he died, worked for awhile with the Landmarks. Leonard B. Sigle who has for years been one of the convention's most effective missionaries, worked with the Landmarks in Oregon. Cecil C. Brown, pastor of the First Southern Baptist Church in South Gate, served as pastor of the First Baptist Church, Klamath Falls, Oregon while it was affiliated with the Landmark movement. He, too, served as a missionary for the Southern Baptist forces in Oregon and Washington. Silas Hill, who made the motion that San Joaquin Valley Missionary Baptist Association adjourn long enough to consider the propriety of organizing a state convention, was, only a year or two before, a missionary for the Landmarks. Alonzo Yancey, one time pastor of the First Baptist Church, Bell Gardens, and a member of the board of directors of the state convention during the year after it was organized, was previously lined up with the Landmarks. J. E. Hill, who organized what is now Allyn Avenue Baptist Church, Ontario, was listed in the Landmark directory in 1936. H. A. Garner, a former pastor in Vallejo, was also among the number.

In 1929 a young preacher by the name of John W. Watson came from the First Southern Baptist Church in Phoenix, Arizona to become pastor of the Baptist church in Gloria Gardens. The next year about 12 or 15 Baptist churches in Southern California expressed a desire to cooperate with Southern Baptists in Arizona and four congregations had reason to believe they would be accepted and sent messengers to the Arizona convention. They included, in addition to the Gloria Gardens church, churches in Lynwood, Maywood, and Bellflower. When the messengers arrived, however, Dr. C. M. Rock, father of the present pastor of the First Southern Baptist Church in Phoenix, advised them that due to unsettled conditions in Arizona at that time to wait until the next year. The unfortunate result was that Gloria Gardens fell to the Landmarks, Lynwood to the Regulars, Maywood affiliated with the Northern Baptist Convention, and so far as is known, Bellflower did the same. In the meantime young Watson went

up North and became pastor of a church in Lake City which at that time was probably 40 or 50 years old. A few years later he came to Sacramento and accepted the pastorate of what is now Temple Baptist Church in North Sacramento. For awhile it affiliated with the Landmarks and John's name was listed among the preachers.

Many of these good men, along with consecrated laymen and women, put a world of work, energy, and money into their efforts to propagate the gospel during those difficult years when there was no organized Southern Baptist work in the state. Some of them worked hard to build churches, only to find that some Landmark overlord held title to the property and could put them out when they suggested any methods which displeased them. That happened in Modesto, Oroville, North Sacramento, and other places in the state. In every case, however, the progressive element of Baptists moved out, built a good building, and left the Landmarks to dry up and blow away. One by one these preachers have come into full fellowship with the Southern Baptist movement. In a few cases they've moved slowly in order to bring their congregations with them. The orderly transfer is nothing short of a modern miracle. No, they didn't steal any churches from the Landmarks, they simply took the missionary-minded, cooperating Baptists and went where they could do something constructive for the cause of Christ.

Fellowship Extended to Oregon-Washington

While California Southern Baptists were struggling to establish churches in the Golden State they lengthened their arms to Oregon and Washington for a friendly handclasp with their brothers and sisters in the Pacific Northwest. It should be remembered that while Baptists from the South were pouring into California in the days following the gold rush, that similar groups were marching along the Oregon Trail into Oregon and Washington. Before the turn of the century there were many Baptist churches in Oregon and some in Washington. Many of these early day Baptists were friendly to the Southern Baptist Convention. Some of them asked to be recognized by the Southern Baptist Convention in 1894, but were turned down. This was a hard blow, for their only hope was to turn to the American Baptist Home Mission Society which for many years helped immeasurably in the spread of the gospel on the coast. The time came, however, when missionaries were urged when organizing churches to accept persons with alien immersion. With alien immersion came open communion. With both of these errors the Baptist doctrinal fence was soon in bad repair and there were holes in the fellowship tent. The American Baptist Home Mission Society soon let

it be known that missionaries would receive no pay if they refused to accept alien immersion. Among the ones who were told to accept alien immersion or go without support was S. E. Milam, the father of R. E. Milam, the present executive secretary of the Southern Baptist work in Oregon and Washington.

Klamath Falls Hubs a Stump

Not long after the turn of the century the First Baptist Church of Klamath Falls, Oregon, received what was known in those days as a gift loan from the American Baptist Home Mission Society. The agreement provided that no interest would be charged and the church would return the money at the rate of about \$100 a year. While the membership was small, all payments had been made on time but \$600 of the loan was unpaid when a family by the name of Lozier came to the church with letters from the Baptist church in Medford, Oregon. The pastor at Klamath Falls at that time was a brother by the name of J. D. Griffith, who in addition to serving as pastor was also county judge. A few days after this Lozier family came into the church Griffith preached a doctrinal sermon in which he stated the old time Baptist position with reference to ordinances. After the meeting was over Lozier and a few others came forward to say that if the church believed what Griffith preached they didn't want to be members of it. Since they were received by letters they were dismissed the same way without charges being preferred against them.

In a few weeks Griffith resigned and the small congregation was without a pastor. O. C. Wright, the executive secretary of the Northern Baptist work in Oregon, came to Klamath Falls to see what had happened. He immediately got the church together, started services, and there was every appearance that all was well, but here's where they hubbed a stump. You see, the head of the American Baptist Home Mission Society's loan department was a brother by the name of Stump. He heard about Griffith's sermon and the church's action, so he wrote the congregation a letter and demanded the immediate payment of \$600 which the church owed. Deacon C. R. DeLap, the great-grandfather of J. R. DeLap, pastor, Wayside Baptist Church, Bakersfield, was clerk of the church, so he replied to Mr. Stump by saying that the church had not defaulted in its agreement. Stump immediately replied that the church had defaulted because it was no longer a Baptist church. DeLap, on his own authority as the clerk of a pastorless church, wrote Stump and told him to get the papers in the Klamath Falls bank as soon as possible and the money would be paid. He confessed years later that he had no idea at the time where

he'd get the money, but he knew it would come. In a few days he met Stephen Griffith, a brother of the former pastor, who had sold a farm. He told DeLap that he understood that the church would need some money and he would be glad to let it have \$600 at no interest and it could be paid back at the rate of \$100 a year. As soon as Stump could get the papers to Klamath Falls the note was paid, but it wasn't long until the church was in the Landmark camp.

L. B. Sigle Comes on the Scene

During the twenties Leonard B. Sigle, an Oklahoma Dutchman, spent four years in Howard-Payne College and three in Southwestern Seminary in Texas. His roommate for much of the time was R. E. Milam, a son of S. E. Milam who had been ousted by the American Baptist Home Mission Society because of his views on the ordinances. S. E. had encouraged his son to get him a good pastorate and stay in Texas. He didn't see much hope for the West, for he didn't think Southern Baptists would ever accept it. But young Milam's mother believed that day would dawn. Sigle and Milam spent hours during their school days talking about the opportunities in the West. When Sigle graduated he came to Klamath Falls to be pastor of the First Baptist Church which was affiliated with the Landmark movement. He came with the hope that he could lead it back into fellowship with the Northern Baptist Convention, but he soon discovered that it was impossible and impractical. A little later Milam returned to be pastor of the Antioch Baptist Church in Portland. It was a Landmark congregation whose members read Bogard's Baptist and Commoner. In the meantime there were two Landmark Baptist associations, one known as the Middle Oregon Baptist Association, and the Eastern Baptist Association of California and Oregon, both of which were started in 1874, many years before the birth of Bogard Landmarkism.

Baptist Paper and State Assembly Started

A year after Sigle became pastor at Klamath Falls he bought an old Peerless printing press and some used type and started publishing the Pacific Coast Baptist, which is now the official state paper of the Oregon-Washington Convention. At first the young people in his congregation set the type by hand. A second class mailing permit could not be secured because most of the copies were mailed free to friends. It was Sigle's own project, but he did get some of the other pastors over the state to send in news while some of them submitted articles on Baptist doctrine and other subjects. In the meantime, he and others promoted what became a summer assembly, though it was first

called a camp meeting. The program for the most part was preaching, but eventually some study course books were taught. Now Sigle was working with the Landmarks, but all the time he was putting some Southern Baptist literature in the hands of various leaders.

Coastal Area Baptist Mission Formed

About 1940 some of the pastors and churches in Oregon and Washington saw the need of more churches and missions to take care of the tens of thousands of people who had flocked to defense plants and other industries in the Pacific Northwest. So in order to meet the need they organized what was called the Coastal Area Baptist Mission. The name was soon changed, however, to Inter-state Baptist Mission since there were churches in Oregon and Washington, with a few in California participating in the movement. California churches at first included only Calvary Baptist Church in Berkeley and what is now Temple Baptist Church in North Sacramento. A little later, however, Sigle and C. C. Holcomb and others organized what is now West Avenue Baptist Church in Turlock and then the Turlock church established a mission which soon became Baptist Temple in Modesto. Both churches cooperated with the Inter-state Baptist Mission. This movement proved to be the initial step toward Southern Baptist affiliation.

Baptist Bible Institute Established

One of the ventures of the Inter-state Baptist Mission was the establishment of a Baptist Bible Institute in Portland. At first it was in connection with the Antioch Baptist Church (now First Southern) in Portland, but later an old colonial mansion was purchased as the school's headquarters. Teachers included Dr. J. T. Moore, Fred Reusser, R. A. Cox, and a Mrs. Endicott. J. W. Black later became connected with the institute and, according to L. B. Sigle, Black's radical views concerning the ordinances were such that many of the churches and pastors withdrew their support from the institute.

Southern Baptist Fellowship Sought

When The Southern Baptist General Convention of California met in Oakland in 1946, Trinity Baptist Church, Vancouver, Washington, and the First Baptist Church, Springfield, Oregon, and perhaps two or three more sent messengers to the convention. As soon as the constitution could be amended so as to seat messengers from churches outside California, they were welcomed. Within a few months Northwest Baptist Association, made up of messengers from churches in

Oregon and Washington who desired Southern Baptist fellowship, was organized, and in the fall of 1947 the Inter-state Baptist Mission was formally disbanded. But the problem of what to do with the property of the Bible Institute had to be settled. It was finally agreed to sell the property and return to each church the amount of money it had put into it. It is interesting to note that insofar as is known, without a single exception every church accepted the money, then immediately sent it to Golden Gate Baptist Theological Seminary. For some reason not much has ever been said about it, but the fact remains that the churches in Oregon and Washington saved the day for Golden Gate Seminary in 1947 and 1948.

The churches which cooperated with the Northwest Baptist Association also cooperated with The Southern Baptist General Convention of California and with the Southern Baptist Convention. Their pastors participated in the Ministers Retirement Plan through the California Convention and the convention's department heads and missionaries gave assistance to the churches in the two states. Cooperative Program funds from Oregon and Washington churches were channeled through the California convention.

State Convention Organized

In less than two years Southern Baptists in Oregon and Washington organized the Baptist General Convention of Oregon. They continued, however, to cooperate with the California convention by channeling part of their Cooperative Program funds through the California convention. This enabled the pastors to continue in the Ministers Retirement Plan and at the same time it gave them recognition by the Southern Baptist Convention. It was a strange brand of dual alignment and insofar as anyone knows, there was never any objection to it. They sent part of their money for the Cooperative Program to the Executive Committee of the Southern Baptist Convention and the rest of it to the California convention where it was divided with worldwide missionary enterprises.

While California Southern Baptists were busily engaged in a most difficult missionary task in their own state, they were at the same time helping those of kindred mind and heart in the Pacific Northwest to find their way into fellowship with Southern Baptists.

Factors of Growth

In reviewing the progress of Southern Baptists in California one is impressed with four factors which have contributed to their rapid growth and progress: namely, their message, their method, their

means, and their men (men is used in the generic sense, meaning both men and women). Their message has been simple, direct, biblical, and plain. Whether preached by a college and seminary graduate or by one whose training has been limited, their message is based on the word of God which everyone of them believes to be divinely inspired.

Their methods have been sane, practical, and workable. In almost every instance pastors and their members have readily accepted and applied methods which have been tested by the Sunday School Board, the Home Mission Board, and thousands of pastors and churches in the laboratory of experience. There has been less of the hit and miss method among California Southern Baptist churches than one will find in most states of the Southern Baptist Convention.

At the same time the economic condition has been much in their favor. Most of their members have come from the working class of people who represent a moderate income bracket in American society. A large per cent of them become and remain consistent tithers. While in recent years they have reached more of the wealthy class and at the same time some of those who were won a decade ago are gaining financially, it is still somewhat of a people's movement where a few poor, and still fewer rich, are won, but more of those who earn a good living and at the same time tithe their income. In addition to their own liberality, the Sunday School Board and the Home Mission Board have both been generous in their contributions in California. At the same time it should not be overlooked that Texas Baptist women have made generous contributions out of their Annie W. Armstrong home mission offering, and of course, Texas helped a few churches in strategic locations through their Church Loan Corporation, notwithstanding the fact that the interest rate has been so high that some churches have frowned upon it.

Finally, God has blessed California Southern Baptists with a type of manhood and womanhood that does not give up when the going is rough. Some of the pastors, like Paul, have "made tents" for a living, and what's more, they've lived in them and some of them have carried on their churches in them. At the same time there have been many men and women who for years had enjoyed the fellowship of large comfortable city churches who have been willing to join hands with small groups of Baptists meeting in a tent, an old store building, a lodge hall, or a home until a church building could be provided. Some church buildings have been constructed by the members who have donated a total of eight or ten thousand hours of labor. At the same time these churches shared their income with world missions while establishing other churches in nearby communities.

Heroes and Heroines of the Faith

One hardly dares to mention the names of any of the heroes and heroines of the faith, for he would need a large book in which to write the name of all those who have had worthy parts in this modern day miracle in Baptist achievement. Then, too, he is certain to omit the names of some who have done more than some he mentions. In mentioning a few, it is not to be inferred that they are more worthy than some whose names are not included, but a few are mentioned in order to emphasize the value of a consecrated personality. Mention has already been made of the First Southern Baptist Church in Shafter and the faithful ministry of its pastor, Sam Wilcoxson, who was the first president of the state convention. The vision, foresight, and careful planning of R. W. Lackey, the convention's first executive secretary, continues to amaze those who are acquainted with the circumstances under which he worked. He served at first without salary. A little later he was paid a small salary, but he often slept in his automobile and on one occasion he and Mrs. Lackey sold part of their furniture in order to carry on the work of Southern Baptists. Anyone who will take the time to review the record of California Southern Baptists' progress during the five and one-half difficult years that Dr. A. F. Crittendon was executive secretary will be convinced that it was a worthy achievement.

When one recalls that the gifts of California Southern Baptists to world missions have increased almost 300 per cent during the three years that Dr. S. G. Posey has been executive secretary, he is made to wonder what the record of achievement will be at the end of the five year program of advance which he has projected.

Pastors and Missionaries Deserve Praise

The records show that many California Southern Baptist pastors have spent much of their time establishing missions and growing them into churches. Some, like A. F. Whitehurst, have a record of taking a mission, growing it into a church, and as soon as it is able to support a pastor they are out looking for another community that needs a church. Others have stayed and built strong congregations while at the same time sharing the congregation's income with world missions. At the same time general missionaries were going up and down the land surveying communities, organizing missions, aiding churches, mending fellowship, holding revivals, and winning the lost to Christ.

Through all the years the missionaries have had a big job and have not been paid much money. Some of them have been criticized

because they engaged in business of one kind or another, but the record shows that none of them have ever become rich. Space would not permit one to mention all of them, but mention should be made of G. E. Armstrong and Milton E. Cunningham, both of whom literally worked themselves to death while serving as general missionaries. John O. Scott was criticized by some, but the fact remains that several strong churches can be found which he organized. It has been previously noted that E. W. Moon was reluctant to move into the area where he is now serving, but the fact remains that he stood up one night in a Southern Baptist assembly meeting at Beulah Park and publicly dedicated himself to faithful service in his present field. Since then he has organized some strong, growing churches. Hurchell H. Staggs never did enjoy 100 per cent cooperation from the pastors in the areas where he served, but the service which he rendered California Southern Baptists by taking recognized denominational leaders over the San Francisco Bay area in order to give them a look at the missionary opportunities adjacent to Golden Gate Seminary can never be over-estimated. He and his wife have doubtless entertained more Southern Baptist leaders in their home than anyone who has ever been employed by the convention. Leonard B. Sigle has organized more than 40 churches, some of which he first led to cooperate with the Landmarks, but in almost every case he has led them and all others he has organized into full cooperation with Southern Baptists. E. J. Combs initiated what has since become the Tentmakers movement of the Home Mission Board.

Some missionaries have been criticized and have resigned under pressure. No effort is made at this point to defend or condemn them or to criticize or justify the actions of the board. The fact remains, however, that the general missionaries have chalked up a record of achievement which must not be overlooked.

Seminary, College and Book Stores Help

The names of Isam B. Hodges, founder and first president of Golden Gate Seminary, his successor, Dr. B. O. Herring, and Dr. Harold K. Graves, the present president of the seminary, along with the men and women who have served on the faculty, have had a worthy part in Southern Baptist growth and development. Likewise, P. Boyd Smith and the members of the faculty of California Baptist College should come in for a just amount of praise. The three Baptist book stores located in Oakland, Fresno, and Huntington Park, the first of which was established in Fresno in June, 1946 with Miss Lizzie M. Waite as manager, have helped immeasurably in the work

of Southern Baptists in the Golden West. The work and influence of Dr. S. F. Dowis, superintendent of the Home Mission Board's Department of Cooperative Missions has played a leading role in California Southern Baptists' growth.

Unsung Heroines

While the services of the department and agency heads of the convention should not be overlooked, much of their success has been due to the quiet service of a group of unsung heroines, the office secretaries at the Baptist headquarters in Fresno. Hour after hour, day after day, they have served without much pay and without much praise and public applause. Along with them have been other noble women who have served in various capacities without any financial remuneration at all. For instance, Mrs. J. O. Crow of Bakersfield was elected W.M.U. secretary by the board of directors at the first meeting after the convention was organized. Of course, she served without pay as did all other department heads in those days. A year later she was succeeded by Mrs. Rex Looney who received the same salary. Then there was Mrs. Hurchell H. Stagg and Mrs. Fred Givens, both of whom served as state young people's secretary without pay.

Faithful Men and Women

Through the years there have been many faithful laymen and women who have spared neither time nor money in their efforts to build the denomination. Among them have been men like George Seay, O. Dean Johnson, A. F. Whitehurst, Vernon Porter, C. E. Kennedy, E. H. Thrower, and scores more. Among the handmaidens have been women like Mrs. A. F. Whitehurst, Mrs. A. F. Crittendon, and Mrs. Fred A. McCaulley, to name only a few.

The Laundry Comes Home Clean

The story of California Southern Baptists is a story of a mighty people. They've had their ups and downs, sure. They've had disagreements, many of them. To write their history one would naturally like to record only that which reflects credit, but just as the Bible would not be complete without the record of Noah's drunkenness, Jacob's trickery, David's adultery, and Peter's cursing and denial, along with the record of Job's faithfulness, Nehemiah's triumph, Paul's orthodoxy, and John's devotion, one cannot get an accurate picture of California Southern Baptists' history without taking a look at them in their less tidy moments.

It is heartening, however, that the portion of this book which records the story of the activities preceding and following the organ-

ization of the state convention a little more than 13 years ago ends with an account of the recent statewide evangelistic conference. It was held in Fresno under the direction of Secretary of Evangelism Hurchell H. Stagg. The largest crowd of Southern Baptists ever to assemble in one place came together in Fresno's Memorial Auditorium to hear Dr. Robert G. Lee, a former president of the Southern Baptist Convention, and to review the churches' record in evangelism. Figures released at the meeting showed that California Southern Baptists had in 13 years baptized more than 36,000 people and that during the past three years they had baptized almost as many as they had in the first ten years after the convention was organized.

As men and women came from every section of the state there was no visible evidence of broken fellowship or strained relationship between brethren. There they were, the Missourians who had to be shown and the Texans who had been glad they were on hand to show them. There they were, the ones who in days gone by had said, "We didn't do it that way in Arkansas." Of course there were also a few who in days gone by had been known to say, "We did it this way back in Oklahoma."

In Fresno's Municipal Auditorium on the night of January 7, 1954 there was abundant evidence that California Southern Baptists were of one mind and one accord, even though in days gone by they had had their unpleasant wash days. At long last they were able to sing in unison, "We're Marching to Zion," for their laundry had come home clean.

Section Two

HISTORIES OF THE CHURCHES BY ASSOCIATIONS

The following section contains a historical sketch of each church. While every effort has been made to be accurate, it must be remembered that I have for the most part had to depend on information furnished by the churches. In some cases it has not been complete. Remember, too, that those who have furnished information could be wrong on some names and dates, no matter how much they may have tried to be accurate.

Considerable information has been gained from the files of The California Southern Baptist and from an eye witness account. In some cases former pastors, denominational employes, and others have helped in verifying names and dates.

The members of the commission have not read and approved this section of the book, but have left it in the hands of the author to compile the information on the churches.

The churches are listed by associations, but no effort has been made to give historical sketches of the associations. They are simply the natural result of growth.

Some associations have been organized and have later disbanded in order to form new ones. No effort has been made to list each of the associations which has disbanded, for in each case the churches have affiliated with other organizations.

The churches are listed according to their association affiliation as of January 1, 1954. Of course, it is possible that some church has been improperly listed, but considerable effort has been put into properly classifying them.

In some cases an association is referred to without writing the entire corporate name. For instance, San Joaquin Valley Missionary Baptist Association is referred to as San Joaquin Valley Association.

In the event some church has been left out it is because no response was given to questionnaires sent to all the congregations. In each case three attempts were made to secure information before hope was abandoned. — *The Author.*

CALVARY ASSOCIATION

Arlington, Tyler Avenue Baptist Church

The Tyler Avenue Baptist Church in Arlington, which has a present membership of 184, was organized February 3, 1946 with 21 charter members. It was originally known as First Baptist Church,

but in September, 1947 it moved out of the city of Arlington and adopted the name of the street on which property was secured.

The first pastor was W. Clay Wilson who was not long with us, but resigned in May after the church was organized in February. The next pastor was Joe Ray Hendricks who served from August, 1946 till July, 1947. On September 3, 1947 Milton C. Graham, who had previously been pastor at Barstow, accepted the pastorate and remained with the congregation until October 1, 1949. The next pastor was W. B. Fitzgerald who served for one year before he resigned. In February, 1951 the church called Burnett Whitaker who was shepherd of the flock until October, 1952. The present pastor is Jack Tutor.

Since the organization of the church it has cooperated with the local association and has contributed to missions through the Co-operative Program.

Azusa, Emmanuel Baptist Church

The Emmanuel Baptist Church, Azusa, grew from a mission of the First Baptist Church, Glendora, and was organized with 21 charter members March 22, 1953. The pastor is Don P. Hathcock, a former general missionary of the state convention who has worked with California Southern Baptists for the past ten years.

The congregation is on friendly terms with both the state and Southern Baptist conventions.

Banning, First Southern Baptist Church

The First Southern Baptist Church in Banning was organized June 17, 1951. It grew from a mission of Temple Baptist Church in Redlands, but the number of charter members and the present membership are not known.

The congregation has until recently been under the pastoral leadership of I. J. Lloyd who led the group to purchase an acre of ground on which there is a house that is being used for a temporary church home. Lloyd was succeeded by W. V. Buckner. No other information concerning the church is available inasmuch as there was no response to a questionnaire sent to the congregation.

Coachella, First Southern Baptist Church of Coachella Valley

What is now the First Southern Baptist Church of Coachella Valley was first known as the First Southern Baptist Church of Ensign

and was organized in a school building in Ensign with five charter members November 5, 1944. The five members were Elmer Mills, Retha Mills, Olin Wilson, Gracie Wilson, and C. S. Watson.

Present to assist in the organization were H. L. Wyatt, pastor of First Southern Baptist Church, San Lorenzo, moderator of the council; J. L. McGee, deacon, Central Baptist Church, San Bernardino; J. G. McGee, an ordained preacher from the First Southern Baptist Church, Patterson, and Deacon C. S. Watson of Anderson Creek, Oklahoma.

The group adopted the covenant found in Pendleton's Manual and the articles of faith published in the same volume. Two days later they met and called J. G. McGee to be pastor. McGee stayed nine months and resigned. He was succeeded by a preacher by the name of Alexander who resigned after serving one month. When he left, the church called McGee again and he stayed for more than a year. He was succeeded by a preacher by the name of Hendricks who served two months and quit. The next pastor was C. W. Brown, a member of the church who was ordained to the ministry when he was called to be pastor. Brown served for six months. When he resigned the church called J. G. McGee again who served for a year and four months. McGee was succeeded by Arthur Sutton who was the pastor from June, 1948 till May, 1952. He was succeeded by W. V. Buckner who was the pastor until October, 1953. As copy for this book goes to press his successor has not been named.

The Coachella church was the first Southern Baptist church organized in the Coachella Valley. The church's record book records many interesting incidents along the way. For instance, services were held for a short time in the Ensign school building. Then the church met in the various homes of the members until a lot was secured on Highway 99, some distance from the present location. A tent was rented and put up on the lot, and gasoline lanterns furnished light. There was no heat except the California sunshine which is always in abundance in the area. Drinking water had to be brought to the services by the worshippers.

February 11, 1945—the church voted to affiliate with Calvary Association. December 4, 1946—first service at present location. Meetings held in old army barracks. October 15, 1947—organized W.M.U., Training Union, and Brotherhood. April 6, 1949—voted to pay \$20 per week pastor's salary. August 10, 1949—voted to sponsor 30-minute radio program over station KREO in Indio. April 9, 1949—voted to repair parsonage, pipe water into the house, and put screens on the doors and windows as soon as possible. February 7, 1951—voted to extend arm to El Centro to organize what is now the Old

Southern Missionary Baptist Church of Heber. In the meantime the church ordained C. W. Brown and Olin Wilson to the gospel ministry and granted Howard Hall a license to preach.

February 6, 1952—voted to put the pastor on full time. February 13—pastor's salary set at \$60 per week with house rent paid. March 30—Pastor Arthur Sutton resigned. May 21—called W. V. Buckner for balance of church year. August 3, 1952—voted to buy additional property and build stucco auditorium 60 by 40 feet in size. August 6, 1952—licensed Orville Wilson to preach the gospel. October 8, 1952—voted to put California Southern Baptist in the budget, and to incorporate under the name of First Southern Baptist Church of Coachella Valley. November 9, 1952 voted to put baptistry in new building. February 14, 1953—first service in new church auditorium.

The church gave practically nothing to missions until Buckner became pastor. Under his leadership contributions to world missions steadily increased.

Colton, Calvary Baptist Church

The Calvary Baptist Church in Colton was organized September 3, 1950 with 21 members. Services were first held in a lodge hall, but later property was purchased at 256 W. Laurel Avenue in Colton.

The church did not grow from a mission, but instead was started by the efforts of Sam L. Hendricks who was the first pastor. Four months after the congregation was organized there was a business meeting which resulted in the loss of 13 of the original 21 members. For some time it looked as if the church was going to die, but a few faithful souls survived the storm and kept their church alive. Hendricks resigned in July of 1951 and was succeeded by W. V. Buckner who served only a few weeks in an effort to get the church back together and to restore harmony. W. C. Sawyer became the pastor on November 11, 1951, but resigned a month later. The present pastor is Paul E. Setser under whose leadership the church is making consistent growth. The present membership is 77.

For some time the congregation gave very little to missions, but in more recent months its contributions have increased.

Corona, Southern Baptist Church

The Southern Baptist Church of Corona grew from a six-months-old mission of the First Southern Baptist Church in Riverside and was organized with 22 members, September 24, 1950. The name First Southern Baptist Church was adopted, but two years later the word first was dropped from the name because there was already a

First Baptist Church in the city. The congregation, which has a present membership of 73, has had only one pastor, J. O. McCaleb, who was called a few days after the organization meeting.

Services were first held in a rented hall, but the church moved into its own property November 30, 1952. It gave more than six times as much to missions during 1953 as it gave during the previous year.

Edgemont, First Baptist Church

The First Baptist Church, Edgemont, began with 13 members April 14, 1946. The present membership is 74. When the congregation organized the members agreed on the name First Southern Baptist Church, but after four years the word Southern was dropped since there was no other Baptist church in the community.

The first pastor was Samuel J. Cantrell who served for one year and resigned. The next pastor was Norman F. Zeller who served from November, 1947 until February of the next year. He was succeeded by Jewell Jackson who was the pastor from May, 1948 until the following November. Jackson was succeeded by Don P. Hathcock who served from December, 1948 until August of the next year. Hathcock was succeeded by Sam Hendricks whose pastorate began in September, 1949 and ended in August of the next year. Next in line was W. C. Sawyer who served from October, 1950 until October, 1951. The next pastor was W. V. Buckner who served for six months. He was succeeded by W. L. McCarra who served until recently. C. "Sparkie" Norquist is the present pastor.

The road to progress for the Edgemont church has been a stony one with frequent pastoral changes. Mrs. J. H. Lawson, the church clerk, writes: "I think every pastor helped us a little further along and we thank God for every one of them and for every member of the church. Many of our members have come and gone since we are located near a military installation. We often get letters from soldiers who have served in our church who say that their stopover here meant a great deal to them."

When the church needed a place to meet Mrs. Dottie D. Henshaw who lived at Long Beach loaned the church the necessary cash. She passed away a few months before the entire amount of the loan was repaid. In the meantime a Mr. and Mrs. Boals gave the congregation a set of carillonic bells which cost \$435.

The church has fellowship with Calvary Baptist Association and shares its income with the Cooperative Program.

Fontana, First Baptist Church

The First Baptist Church, Fontana, which has a present membership of 236, was organized with 18 charter members in May, 1945. It was first known as the First Southern Missionary Baptist Church, but the name was changed because there was no other Baptist church in the city.

Services were first held in a dingy rented building, but through the years the church has forged ahead by securing an attractive building site and erecting a beautiful house of worship.

The first pastor was Sam Hendricks, who ended a two-year pastorate in 1947. He was succeeded by Hubert O. Black who served for two years. The present pastor, L. R. Rhoads, has been with the congregation since December, 1949. Under his leadership the present church building has been constructed, and an educational building is being built.

Not long after the new building was finished two thugs came by the church, called Pastor Rhoads from his study and said: "Your wife is dead." Naturally this frightened him and all but stunned him for a moment at which time the thugs presented their credentials (shooting irons) and demanded that Rhoads open the safe. He explained the church had no safe. "Well, where in the is the money?" He said: "The church has no money here." They proceeded to beat him over the head and usher him around the building, evidently hoping he would lead them to where the church kept its money. When they were convinced that he was telling the truth they subjected him to an inhuman beating, set the church on fire and left. By Providence the church's custodian drove by and saw smoke boiling out of the windows. Rushing to the scene, he found the pastor unconscious and the church on fire. He dragged him out and got the fire extinguished, but the thugs are still on the loose.

The church is sympathetic with the entire program of Southern Baptists.

Glendora, First Baptist Church

The First Baptist Church, Glendora, which has a present membership of 141, was organized with 18 charter members on the eighth day of April, 1949. The first pastor was Romey E. Black who served for a little less than two months before resigning. He was succeeded by D. P. Hathcock who served from August, 1949 until March, 1951.

Since May, 1951 the church has been under the pastoral leadership of Irvin H. Gates.

On March 22, 1953 a church was organized in Azusa from a mission sponsored by the Glendora saints.

The church cooperates with Calvary Association and is steadily increasing its gifts to missions through the Cooperative Program.

Highland, First Baptist Church

The First Baptist Church, Highland, was first known as the First Baptist Church of Harlem Springs, and was organized January 12, 1947 with 15 charter members. At the organization meeting H. C. Orr was called as pastor and has remained with the church through the years. The present membership is 125.

The church cooperates with the Calvary Association and is increasing its gifts to missions through the Cooperative Program. Perhaps the small amount contributed at first was due to the fact that the congregation was building a meeting house on the pay-as-they-go plan.

Indio, Wallace Memorial Baptist Church

The Wallace Memorial Baptist Church in Indio was organized on the 25th day of October, 1949 with 16 charter members. At the time the church was organized the name First Baptist Church was adopted, but it was learned later that a Negro Baptist Church in the city was already organized and was known as the First Baptist Church. The church then was named in honor of Dr. William Wallace, a Southern Baptist missionary doctor who was martyred by the communists in China.

The first move to establish Southern Baptist work in Indio was made by Mrs. H. C. Lamb who wrote to Dr. A. F. Crittendon, who was at that time executive secretary of the state convention. He, in turn, sent her letter to John O. Scott who was serving as general missionary in the area of Calvary Association. Missionary Scott took the matter to Allyn Avenue Baptist Church, Ontario, and persuaded the congregation to establish a mission in Indio. Within six weeks a church was organized after which services were held regularly in a local mortuary. Sometime later the woman's club building was rented and services were continued there for two years. In the meantime the rent was raised beyond the church's ability to pay and the congregation had to move into a much smaller building on which high rent was paid. The membership, which now numbers 72, has

accumulated several hundred dollars in a building fund and plans are under way to build a church home.

Allyn Avenue Church not only sponsored the mission, but a few months after the church was organized gave up its pastor, Ed F. Harness, who responded to a unanimous call to be Indio's first pastor. He resigned the next year in order to become general missionary and the church called G. H. Woodward who had for ten years been pastor of the First Southern Baptist Church in Riverside. He served until the summer of 1953 and was succeeded by Field M. Leichhardt.

Few churches have established a better record of giving to missions than has the Wallace Memorial Baptist Church at Indio. In the meantime it has established a mission at Blythe which gives promise of becoming a church soon. The church cooperates with the Calvary Association and is loyal to the work of both the state and Southern Baptist conventions.

La Verne, First Baptist Church

The First Baptist Church, La Verne, which has a present membership of 235, started with 14 charter members on George Washington's Birthday, 1948. It was originally known as the First Southern Baptist Church, but the name was changed in 1951 because the congregation considered First Baptist Church a more preferable name.

The first pastor was Wesley Dodd who served until October 3, 1948. When he resigned the church called Harry Welch who served until April, 1949. Two months after his resignation a pastoral call was extended to Dewey C. Squyres. Under his leadership the church has grown from approximately 30 members to 235. In the meantime new buildings have been constructed and the congregation's gifts to missions have increased correspondingly.

The church is active in the affairs of Calvary Association, and is a friend to all missionary interests of the denomination.

Muscoy, Second Avenue Baptist Church

Second Avenue Baptist Church in Muscoy was an independent organization until August, 1953 when under the pastoral leadership of J. J. Scarberry it began cooperation with The Southern Baptist General Convention of California. The present pastor is Paul Hoy and the membership numbers 22.

Oasis, Oasis Baptist Church

The Oasis Baptist Church, located near the town of Thermal, was organized with 25 charter members March 30, 1959. The present membership is 61.

From the beginning the church has been under the pastoral leadership of C. W. Brown who has led the congregation in building a small but attractive house of worship. Services were previously held in a local school building.

The church sends messengers to the annual meetings of Calvary Baptist Association, but until recently has made very little contribution to world missions. This year, however, a small amount of money has been channeled through the Cooperative Program.

Ontario, Allyn Avenue Baptist Church

The Allyn Avenue Baptist Church in Ontario was organized August 7, 1938 and claims to be the first congregation in California to bear the name First Southern Baptist Church. It was not the first congregation to cooperate with the Southern Baptist Convention.

The first pastor was J. E. Hill who served until about the end of 1944. He was followed by Ed F. Harness who was the pastor until the fall of 1949. Harness was succeeded by John H. Webb in April, 1950.

Services were first held in an old rock garage. Later a small building was constructed in an undesirable location. Under Harness' leadership the church purchased the present property on Allyn Avenue and changed its name. In the meantime Fifth Avenue Baptist Church in Pomona grew from a mission sponsored by Ontario Southern Baptists.

While the Ontario church did not participate in the organization of the state convention, it has been missionary through the years and has helped to create and sustain Calvary Association.

Pomona, Fifth Avenue Baptist Church

Fifth Avenue Baptist Church, Pomona, grew from a one-year-old mission of the Allyn Avenue Baptist Church, Ontario, and was organized August 10, 1947 with 34 charter members.

The first service was held on the second Sunday afternoon in September, 1946 when a group of the members of the Allyn Avenue Church in nearby Ontario met in a VFW hall in Pomona. For sev-

eral weeks only two people outside of the Allyn Avenue Baptists attended the services. One of them was the custodian of the hall.

On November 3, 1946 seven persons joined the church from the mission. On the same day Mr. and Mrs. J. C. Brown offered the use of their home as a meeting place for the mission. From then on the work prospered.

During the next year John O. Scott resigned the pastorate of the First Southern Baptist Church in Fresno and became general missionary in the Ontario-Pomona area. One of his first jobs was to take charge of the Pomona mission which he successfully led in the organization of a church and later in the purchase of the present church property on Fifth Avenue. This purchase was consummated between a Church of the Brethren congregation and a few Southern Baptists who obligated themselves for a total of \$35,000. Scott remained as acting pastor until H. Grady Lambert, at that time pastor of Calvary Baptist Church, Enid, Oklahoma, was called by the new congregation. Lambert took up his duties January 1, 1948 and has during the past six years led the church in an aggressive missionary program. The \$35,000 debt has been practically wiped out and at the same time the membership has grown to 430.

When the present property came out of escrow the indebtedness on the building amounted to \$437 for each member of the church. Many of the members in ordinary circumstances borrowed as much as \$500 to loan to the church. Practically every member gave sacrificially. In the meantime the news of the congregation's plight reached Enid, Oklahoma where Lambert had been pastor. A tiny little girl, Saundra Hill, who lived in Enid, was seen one day picking up milk bottles. When asked what she was going to do with them, she said: "I'm going to sell them and get some money and send it to Brother Lambert so he can buy a church for Jesus."

All of these heavy financial burdens did not cause the church to be slack in its support of missions. Through all the years the Fifth Avenue Baptist Church in Pomona has given a large share of its income to world missions. In the meantime missions in nearby communities have been established which have since become churches.

Pomona, First Southern Baptist Church

The First Southern Baptist Church, Pomona, which reports a present membership of 207, began with 20 members on the third day of August, 1944. Until 1951 the congregation was known as the First Southern Missionary Baptist Church, but to avoid the impression that

it was a Landmark organization the word missionary was dropped from the name.

The church was established under the leadership of J. E. Hill who organized what is now known as Allyn Avenue Baptist Church in Ontario, but was previously known as the First Southern Baptist Church. Hill was pastor of the church from 1944 until 1946. After his resignation Wesley Dodd was the pastor for one year. In 1947 Arthur King began a one year pastorate. When he resigned the church called Silas Hill, the man who made the motion in the 1940 session of the San Joaquin Valley Association that the body adjourn temporarily in order to consider the propriety of organizing a state convention. He resigned due to ill health one year later. The church was pastored by Clay Hunsucker from August, 1949 till January, 1950. The present pastor, Weldon Brooks, has been with the church since January, 1950. Under his leadership the membership has substantially increased and an educational building has been added to the church property located at Ninth and Kadota streets in Pomona.

The church has from its beginning cooperated with Calvary Association as well as the state and Southern Baptist conventions.

Redlands, Temple Baptist Church

Temple Baptist Church, Redlands, had no congregation to sponsor it as a mission, but rather was organized by a group of interested Southern Baptists when 17 of them became charter members in an organization meeting held January 22, 1950. The present membership is 274.

The first pastor was Fred H. Porter who accepted the pastorate when the church was organized, but resigned late in the same year in order to become state Sunday school secretary. Porter was succeeded by the present pastor, William H. Bell.

The church has had considerable difficulty in securing a permanent meeting place due to unreasonable demands of the local planning commission and the city council. All of this effort to plague Southern Baptists in Redlands has by no means slowed them up in their march. They have finally secured property and are building their own church home. In the meantime missions have been organized in Banning and Loma Linda which have been organized into churches.

The Redlands congregation has been active in the mission program of Calvary Association while at the same time giving generously through the Cooperative Program.

Rialto, First Southern Baptist Church

The First Southern Baptist Church, Rialto, had no congregation to sponsor the five-months-old mission out of which it was organized. Nevertheless 28 persons became charter members in an organization meeting held September 6, 1951. Since that time the membership has increased to 66.

The Rialto saints cooperate with Calvary Association and share their income with world missions while at the same time scraping the bottom of the barrel to build a house of worship.

S. J. Cantrell has been the pastor since the church was organized.

Riverside, Arlington Avenue Baptist Church

The Arlington Avenue Baptist Church in Riverside, which reports 155 members, began on the sixth day of November, 1949 with 28 charter members. The name Friendship Baptist Church was adopted at the organization meeting but when property was secured on Arlington Avenue the name was changed. The church sprang from a mission of the Tyler Avenue Baptist Church in nearby Arlington.

The first pastor was Milton C. Graham who was called at the organization meeting and remained with the group until August, 1950. Following his resignation the church was pastorless for four months before a call was extended to Truman Boyd who served from January 28, 1951 till October 6, 1952. The present pastor is Homer Denton who was called January 1, 1953.

The church gives generously to missions.

Riverside, Palm Avenue Baptist Church

Palm Avenue Baptist Church, Riverside, was originally known as the First Southern Baptist Church and was organized with 13 members August 29, 1941. The first pastor was G. H. Woodward who served for more than nine years. When he resigned in October, 1951, the church was pastorless until the following April when Clint Irwin was called. Irwin remained with the congregation until the spring of 1953. He was succeeded by Thomas Kilpatrick.

Not long after the church was organized a small building was purchased from another denomination. The church met there for years while searching for a larger building site. In November, 1952 property was secured on Palm Avenue near the center of the city of Riverside and the name of the church changed to correspond with the name of the street on which it was located.

Through the years the church has had a part in establishing churches in nearby areas, sometimes by organizing missions and at

other times by dissatisfied groups pulling out to form new churches. In the meantime the church has cooperated with Calvary Association and the state and Southern Baptist conventions.

Riverside, Temple Baptist Church

Temple Baptist Church in Riverside was organized with approximately a dozen members October 20, 1953. Insofar as is known no congregation sponsored the mission out of which the church grew, but rather it was the result of the efforts of G. H. Woodward who was for almost ten years pastor of what is now Palm Avenue Baptist Church in Riverside. He was assisted by others who have known and loved him for many years.

The church is already manifesting its interest in world missions though it does not have a house of worship. There is no other information available concerning the church since it was organized shortly before the last copy for this book went to press.

San Bernardino, Central Baptist Church

Central Baptist Church in San Bernardino was organized in 1944 and was known as the First Southern Baptist Church. Some time later property was purchased and the name changed.

Since the church failed to respond to a questionnaire, information concerning the congregation is a bit fragmentary. It is known, however, that the first pastor was Harold Hendricks who served until 1949 or 1950 when he was succeeded by Gerald O. Travis. Travis was the pastor until early in 1953 when he resigned due to internal strife. He was succeeded by R. H. Pressley.

The church has always been generous in its gifts to world missions and has among its members some of the most capable leaders California Southern Baptists have.

San Bernardino, Immanuel Baptist Church

The Immanuel Baptist Church in San Bernardino grew out of an "orderly split" of Central Baptist Church in the same city. Gerald O. Travis had for some time been pastor of Central Church. He resigned and in a few weeks returned to the city where he was met by 47 Baptists, most of whom had held membership in Central Church. With the assistance of pastors and other church leaders in nearby congregations the church was organized on March 1, 1953. A pastoral call was extended to Travis who had recently been praised in resolutions of commendation adopted by the executive board of Calvary Baptist Association. At the organization meeting a vote also prevailed

to cooperate with the state and Southern Baptist conventions and Calvary Association.

Upland, First Baptist Church

The First Baptist Church in Upland, which has a present membership of 411, was organized with 41 members March 26, 1944, at which time the name First Southern Missionary Baptist Church was adopted. The name was changed in 1946 because it was the only Baptist church in the city at that time.

A pastor was not called when the church was organized, but a few weeks later Lester Thomas was called as supply pastor. He served only a few weeks before a pastoral call was extended to Roy E. Davis. Davis was soon put in the city's hoosegow after it was alleged that he had violated the law by making untrue statements to a local rationing board. He was the same R. E. Davis who was elected editor of The California Southern Baptist, but was put in jail before he got an issue of the paper in the mail. Davis served a little more than a month and resigned. He was succeeded by Lee Finley who accepted the pastorate on August 9, 1944 and served until October 7, of the following year when he was succeeded by Ira Henderson. The next pastor was Don P. Hathcock who had been serving as general missionary in cooperation with the Home Mission Board and the state convention. Hathcock became the pastor in August of 1946 and served until July of the next year. The present pastor, L. T. Lemon, was called October 7, 1947.

The church was plagued by considerable dissension and unrest for three or four years after it was organized. Nevertheless, it was generous in its gifts to missions from the beginning. Under Lemon's leadership it has completed one building program after another while multiplying its gifts to missions several times.

West Covina, Emmanuel Baptist Church

Emmanuel Baptist Church in West Covina grew from a mission of Fifth Avenue Baptist Church in Pomona and was organized with 20 members June 14, 1953. At the organization meeting the congregation called Alvin Drake to be its pastor and at the same time took an offering of \$29.43 which was given to world missions through the Cooperative Program. No other information is available.

CENTRAL VALLEY ASSOCIATION

Atwater, First Baptist Church

The First Baptist Church in Atwater grew from a mission established by Calvary Baptist Church in Merced and was organized

January 1, 1950 with 31 members. A pastoral call was extended to Woodrow Davis, who resigned after three months because of internal dissension. It seems that a strong anti-missionary element in the church objected to the congregation giving anything to missions. Davis and some of the members wanted to be missionary in practice as well as in name. It soon became evident, however, that the two factions were hopelessly disagreed. Guy Bradley, pastor of Baptist Temple in Modesto and moderator of Central Valley Baptist Association, presided over a council composed of pastors of nearby churches who were invited in to advise with the pastor and the church. The result was that the missionary minded group triumphed, but Davis resigned.

The present pastor, Paul N. Flynn, was called July 4, 1951. Under his leadership the congregation has purchased property and issued Broadway Plan bonds in order to build a church home. The members contributed more than \$500 through the Cooperative Program last year which seems to indicate that the efforts of the anti-missionary element met with failure.

Denair, First Southern Baptist Church

The First Southern Baptist Church in Denair, which now has 54 members, was organized July 25, 1948 with 23 charter members. The congregation was originally known as the First Missionary Baptist Church, but adopted the present name a year after it was organized in order to let the world know that it is a Southern Baptist church.

The first pastor was W. L. Brasiel who served from September 1, 1948 until June 1, 1949. The next pastor was L. H. Morgan who began his service July 20, 1949 and served until January 4, 1950. The church was pastorless for three months before it called R. E. Fowler in April, 1950. He resigned the following March and Ernest Barnes, the present pastor, was called on April 1, 1953.

Soon after the church was organized it became a cooperating constituency of the Midway Association, but later cast its lot with the Central Valley Association.

The First Baptist Church in Ballico grew from a mission sponsored by the saints at Denair.

Empire, First Baptist Church

The First Baptist Church at Empire was organized with 40 charter members June 22, 1947 after a group had held meetings regularly for a year while sponsored by Olympic Baptist Church in Modesto. The

first pastor was W. F. Bush who resigned early in 1948. On March 13, 1948 the church called Joe R. Townsend, a returned missionary to China. Townsend terminated his service in October of 1951. A few weeks later Marvin Kilman became the pastor. He served a little less than a year and resigned to become pastor at Ivanhoe. The church remained pastorless for several months before the present pastor, B. B. Thomas, was called.

The church, even though considered cooperative with the state and Southern Baptist conventions as well as Central Valley Association, has been plagued from time to time by internal strife and has given very little to missions, even though it has 116 members.

Keyes, First Baptist Church

The First Baptist Church, Keyes, grew from a mission of Baptist Temple in Modesto and was organized March 16, 1947 with 22 charter members. The present membership is 89. From the beginning the church has cooperated with Central Valley Association, the state and Southern Baptist conventions.

The first pastor was Dan Hudson who served from the date of organization until some time during the next year. He was succeeded by Foy O. King who became the pastor in 1948. He was succeeded in 1951 by Bill Craton. Craton soon became homesick for Arkansas and resigned. Dewey Maggard has been the pastor since October, 1951.

The church owns a good building which was built during the ministry of Foy O. King. Latest reports state that the indebtedness on the building has been almost liquidated.

Manteca, First Baptist Church

The First Baptist Church, Manteca, grew from a mission sponsored by Broadway Baptist Church, Stockton, and was organized September 8, 1946 with 16 members. It was originally known as First Southern Baptist Church, but later dropped the word Southern as it was the first Baptist church organized in the city. Perhaps this statement should be corrected, for many years ago there was a Baptist church organized, which later joined with a Federated movement resulting in a church which is known today as Methodist-Baptist Church, but in reality is a Methodist church. When the Southern congregation was organized, however, it was the only Baptist church in the city. Since that time the Landmarks have organized.

When the mission was established and for a while after the church was organized the group received assistance from Charles C.

Bowen, who was at that time serving as general missionary. Early in 1947 the church extended a call to Harold A. Reeves who served for almost three years. Under Reeves' ministry the congregation secured property, built a small building and an attractive pastor's home. When he resigned the present pastor, Charles W. Christian, was called.

The First Southern Baptist Church, Waterford, sprang from a mission sponsored by the Manteca saints. In the meantime the Manteca church has carried on a mission among a group of aged alien Japanese men who live in a nearby labor camp and are supported by the county. No church organization for them is planned.

After the present building was constructed it was soon filled to overflowing. The next move was to construct a small educational building which proved to be too small. At present several Sunday school classes are meeting in the pastor's home.

In the early days of the church the members took advantage of California's sunshine and held Sunday school classes in the open air. Many of the teachers brought blankets to Sunday school with them so they could spread them out on the ground and invite the pupils to sit down to study the Bible. One Sunday morning at the close of the opening exercise in the Sunday school the superintendent, H. C. Parham, said: "The teachers will now pick up their Sunday school rooms and we will assemble for our classes."

To meet the ever increasing problem of crowded conditions, the church has purchased a building site in a new location with enough ground to meet foreseeable future needs.

The Manteca church has always been loyal to Central Valley Baptist Association and the state and Southern Baptist conventions.

Merced, Calvary Baptist Church

The Calvary Baptist Church in Merced was organized under the name of First Southern Baptist Church in September, 1942 with 13 charter members. W. J. Venable, who was serving as missionary of Golden Gate Association, led in the organization. He was assisted by B. N. Lummus, D. D. Tally, and J. C. James. Lester Maxwell was the first pastor and served until 1943. A few months after his resignation the church called Joseph Williams who served until 1946. Then came Orvell Sanders, under whose leadership the church purchased an old store building. After one year he resigned and Doyle E. Hughes was called and served for six years. Under Hughes' leadership the old delapidated store building was sold, the name changed, and by peace-

able division the Emmanuel Baptist Church was organized which has since purchased more desirable property a few blocks from the old location.

When the church changed its name and arranged to move to the other side of the city, services were held for some time in the Women's Club Building. Efforts to secure a building site were halted by the city planning commission which refused to grant a zoning variance for the building of a church. In the meantime the building fund treasurer, Fred Leach, who incidently had served as president of the state Brotherhood organization, embezzled more than \$3,000 of the church's money. Less than half of the money was recovered. Leach was sent to the penitentiary.

The church, which now has a membership of more than 157, has purchased a building site at 1350 Bennett Board and services are being held in a dwelling house which has been converted into a church building. Plans have been approved for the construction of a new building, Hughes has resigned and W. T. Updike of DeSoto, Texas has succeeded him.

The church, always loyal to the denomination, severed its connections with Golden Gate Association when Central Valley Association was organized.

Merced, Emmanuel Baptist Church

The Emmanuel Baptist Church in Merced, which has a present membership of 157, was organized with 29 charter members on the 25th day of June, 1950. The organization of the church came about in the process of moving Calvary Baptist Church to a new location. Some of the members who lived in the area where Calvary Church had been meeting decided to organize another church. The matter was handled peaceably with Calvary Church giving assistance in the organization.

The first pastor was James Huddleston who served six months and resigned. He was succeeded by Carl F. Yarnell, Jr. who served from January, 1951 till September, 1952. He was succeeded by Winston Neal. The present Pastor is John M. Burrows.

The congregation cooperates with Central Valley Association and the state and Southern Baptist conventions. It has been especially generous in its gifts through the Cooperative Program.

Modesto, Baptist Temple

Baptist Temple in Modesto was organized in March, 1946 with 11 members. It grew from a mission which was, in name only, sponsored by what is now West Avenue Baptist Church in Turlock, and

at that time was affiliated with the Interstate Baptist Mission. Baptist Temple was organized by Leonard B. Sigle, who had not as yet begun his cooperation with California Southern Baptists, but was working with the Interstate Baptist Mission, which had in its fellowship a few churches in California and several others in Washington and Oregon. Sigle remained as pastor of the Modesto congregation until 1949 during which time both he and the church became active in the program of California Southern Baptists. During his three-year pastorate he led the congregation from a rented Seventh Day Adventist building into an auditorium which had been built on some large lots owned by the church. During the same time he and the congregation took the initiative in establishing missions in Keyes, Salida, and Ripon which have since become churches. In later years the church has established missions which have since become the Emmanuel Baptist Church in Modesto and the Calvary Baptist Church at Escalon. At present the congregation is sponsoring a mission at San Andreas.

Baptist Temple has been a consistent contributor to world missions and was one of the first churches to give a Broadway Plan bond to California Baptist College.

Modesto, Calvary Baptist Church

Calvary Baptist Church in Modesto, which has a present membership of 263, grew from a four-months-old mission sponsored by the First Southern Baptist Church in the same city and was organized October 30, 1949 with 17 members. At the organization meeting the present pastor, S. J. Quarles, was called.

The congregation's first home was located at 120 San Juan Drive where a garage was converted into a church building. It was enlarged at various times to take care of the growing congregation.

A large valuable new site has been purchased on Miller Street and the first unit of a large church building has been constructed. The congregation gives more than \$1,000 a year to missions through the Cooperative Program and contributes several hundred dollars more to special missionary objects. What is now Trinity Baptist Church, Modesto, grew from a mission sponsored by the Calvary Church and was originally known as Woodland Baptist Church.

Modesto, Emmanuel Baptist Church

The Emmanuel Baptist Church in Modesto grew from a mission sponsored by Baptist Temple in the same city and was organized June 3, 1951 with 19 members. The present membership is 85.

Henry M. Rayford served as mission pastor until the church was organized. At the organization meeting a pastoral call was extended

to Melvin Worley who served until January, 1952 when he was succeeded by Sam Bonetati. The congregation became pastorless in December of the same year and a few weeks later called Henry M. Rayford who had had much to do with organizing the church.

The congregation does not give a large per cent of its income to missions, but the records show that four times as much was given in 1953 as was contributed the year before.

Modesto, First Southern Baptist Church

The First Southern Baptist Church, Modesto, was infested with Landmarks at the time of organization or soon thereafter. It began with a revival meeting held under a brush arbor by John Watson in 1937. The organization meeting was held September 17, 1937 at which time 12 members formed the organization, called R. Y. Blaylock, a Landmark, for pastor, and adopted the name Airport Baptist Church. The date of his resignation could not be ascertained due to some lost records, but evidently there were several other preachers between Blaylock and the next pastor of whom we have a record. Joseph H. Williams became pastor in 1940 and remained for four years.

It was under Williams' leadership that a break with the Landmarks occurred. The first property was in the name of some individual Landmarks, so they proceeded to put the convention-minded Baptists out. When they were ousted from the property they met in a member's home and organized a Southern Baptist church with the assistance of R. W. Lackey, who was executive secretary of the state convention. Soon after that meeting, however, the group decided to declare themselves to be the original church and to move to a new location a block away and build another building. They, therefore, gave up the building which they had helped to build and immediately constructed the first unit of the present church building. The name Emmanuel Baptist Church was adopted. A few Landmarks still carried on under the name of Airport Baptist Church.

When Williams resigned in 1944 the congregation call John Watson, who served for a short time but resigned because he couldn't find a house to live in and the rationing board would not grant him enough gasoline to make a 70-mile trip each Sunday.

The church then called Hayden Williams who has since accepted an American Baptist pastorate. Williams served for a few months and resigned. He was succeeded by Burgess P. Baggett who served for about a year. When Baggett resigned the church called H. L. Wyatt

whose service lasted for about one year. The next pastor was Dr. Edmond Walker, a graduate of Ouachita Baptist College and Southern Seminary. He remained with the church for three years during which time the membership grew and an educational building was erected. When he resigned the church turned again to John W. Watson who held the first revival meeting and who had been called as pastor five years before. Watson has remained with the church and has led in a constructive missionary program.

The congregation, which now numbers 419 and is known as the First Southern Missionary Baptist Church, has furnished members to organize most of the other Southern Baptist churches in the city. The Calvary Baptist Church in Modesto grew from a mission sponsored by First Southern. Cooperation with the denomination dates back to the early days of the state convention when the congregation cooperated with Golden Gate Association. It assisted in organizing Central Valley Association and has supported its program ever since.

Modesto, Olympic Southern Baptist Church

The Olympic Southern Baptist Church in Modesto was organized on September 1, 1946 with 21 charter members. At the organization meeting Hobson L. Wyatt was called as pastor. Under his leadership the church secured lots and constructed a building. He resigned in October of 1949 and was succeeded by Joseph Williams who served until August, 1951. The next pastor was Marvin Harris who served from September, 1951 until August of the next year. He was succeeded by Andrew J. Cox, a graduate of Golden Gate Seminary, who served for almost a year. The present pastor is Orval Brewer.

The church, which now has 90 members, established Riverdale Mission on Crows Landing Road near Modesto. It has since disbanded. The Kenneth Street Baptist Mission in Modesto is sponsored by the Olympic congregation. The church cooperates with the Central Valley Association, but has never been generous in its gifts to missions through the Cooperative Program.

Modesto, Trinity Baptist Church

The Trinity Baptist Church, Modesto, was organized under the name of Woodland Avenue Baptist Church and grew from a mission sponsored by the Calvary Baptist Church in Modesto. There were 13 charter members when the church was organized September 24, 1950.

The first pastor was Ralph Rummage who became the pastor soon after the church was organized and served until August 1, 1951. He

was succeeded by Afton Bailey who served from August, 1951 till July of the following year. When he resigned the church called Teman Johnson, Jr.

When the church was organized it met on Woodland Avenue and bore the name of the street on which it was located.

In 1951 a building was purchased on Sixth and J Streets from the Seventh Day Adventists and the congregation voted to change the name to Trinity Baptist Church. It has since made slow but steady growth.

Mono Vista, First Baptist Church

The First Baptist Church, Mono Vista, located in rural Sonora, was organized with eight members April 24, 1949. The congregation was originally known as the Mother Lode First Baptist Church, but the name was changed because many people did not know that Mother Lode is a term used in connection with minerals, and has no reference to a woman.

The first pastor was J. G. McGee who served for a little more than a year. When he resigned G. B. Kendall was called. Kendall served a year and was succeeded by Norris Fulfer who was the pastor for the next year. Fulfer was succeeded by Nobel D. Brown who served until September, 1952. Brown was succeeded by George M. Roskam. The present pastor is Joe A. Webb.

The First Baptist Church, Tuolumne, grew from a mission sponsored by the Mono Vista church. Other missionary activities include cooperation with Central Valley Association and both the state and Southern Baptist conventions.

The church has had considerable opposition from unionizers, Community Church advocates, and the like.

Ripon, First Baptist Church

The First Baptist Church, Ripon, grew from an eight-months-old mission of Baptist Temple, Modesto, and was organized with 18 members September 25, 1948.

Through the years there have been four pastors. The first one was C. E. Bolin who served from the date of organization until April 5, 1950. He was succeeded by Herbert Morris who was the pastor from May, 1950 until March, 1951. When Morris resigned the church called M. L. Burchinal who served for four months and resigned. The present pastor is Carlton Spain who became the shepherd of the flock in August, 1952.

The present membership is a little more than 100.

Salida, First Baptist Church

The First Baptist Church in Salida, which has a present membership of 124, grew from a mission sponsored by Baptist Temple in Modesto and was organized September 28, 1947 with 18 members. Services were first held in a building rented from the Primitive Baptists, but later the congregation moved to a public hall. For two years services were held in a tent which was erected on a one-acre tract which the church purchased for a building site. Not much progress was being made on a church building until a windstorm tore the tent into shreds forcing the members to rush construction on a building.

The Salida saints have had five pastors. The first one was C. E. Bolin, who is now pastor of the First Baptist Church in Bell. He served during the days when the group met as a mission, but was not called when the church was organized. At the organization meeting a pastoral call was extended to Louis R. Adams who served for three months and was succeeded by Marvin Harris, whose pastorate ended 10 months later. The next pastor was Teman Johnson who served from November, 1949 until August, 1952 when he was succeeded by the present pastor, J. Paul Kessler.

The church increases its gifts to missions every year.

San Andreas, First Baptist Church

The First Baptist Church in San Andreas grew from a mission sponsored by Baptist Temple in Modesto and was organized October 7, 1953. Very little information is available concerning the congregation but it is known that General Missionary George King served as mission pastor during the time that arrangements were being made to organize the church. Rodney Brown is the present pastor.

Tuolumne, First Southern Baptist Church

The First Southern Baptist Church, Tuolumne, was organized October 5, 1952 with 21 charter members. It grew from a mission sponsored by the First Baptist Church of Mona Vista. The present membership of 34 cooperates with Central Valley Association. The first pastor was Charles Redman, who was succeeded by W. Ross Harmonson.

Waterford, First Southern Baptist Church

The First Southern Baptist Church, Waterford, was organized with 28 charter members July 13, 1947. It grew from a mission established by the First Baptist Church, Manteca.

The first pastor was Sam Bonetati who served from the date of organization till April 1, 1948. He was succeeded by Dr. Byron F. Todd who was pastor from 1948 until November 11, 1951. When Todd resigned to become pastor of the First Southern Baptist Church, El Monte, he was succeeded by Wallace Hough who served until the spring of 1953. When he resigned the church called Doyle Hughes.

Services were first held in a local women's club house, but later a building was purchased from another denomination.

The Waterford church has from the beginning been increasingly generous in its support of world missions as well as the missionary activities of the local association.

DELTA VALLEY ASSOCIATION

Escalon, Calvary Baptist Church

Calvary Baptist Church in Escalon grew from a mission sponsored by Baptist Temple in Modesto and was organized February 11, 1951 with 20 members. The present membership is 68. The first pastor was Winston Neal who was called on the day the church was organized and served until March of 1951. The church was pastorless for six months before a call was extended to J. H. Williams who served from September, 1951 until June of the following year. The present pastor is Walter F. Green.

Services were first held in the chapel of a funeral home, but a few months later a grange hall was rented because it had more room for Sunday school classes. In 1953 a Methodist church and parsonage were purchased. For some time the congregation shared the building with the Methodists who met at nine o'clock on Sunday morning in order to allow the Baptists to come in at 11:15. It seems that the Methodists had no Sunday night service nor Wednesday evening prayer service so there were no conflicts there. The Methodists at the same time were busy building a new house of worship.

Frank Hamilton, a faithful layman in the congregation, writes: "Our path has not been rosy and sometimes our faith has been weak,

but we have looked to the Lord for guidance and we know our prayers have been answered.”

The Escalon church cooperated with Central Valley Association prior to the organization of Delta Valley Association.

Galt, First Baptist Church

The First Baptist Church in Galt grew from a mission of the First Baptist Church in Lodi and was organized September 30, 1952 with 28 charter members. The present membership is 48.

At the organization meeting the state convention was represented by Floyd Looney and General Missionary George King. The sermon for the occasion was preached by Dr. D. W. Deere of Golden Gate Seminary.

The church has from the beginning been under the pastoral leadership of E. J. Wood, Jr. It has constantly increased its gifts to world missions.

Lodi, First Southern Baptist Church

The First Southern Baptist Church in Lodi began in the summer of 1950 when a group of Phoenix, Arizona businessmen, headed by Riles Conner, moved into the community. Most of the men held membership in the First Southern Baptist Church of Phoenix. When they arrived they rented a room in the Lodi Hotel and started a Sunday school. Leroy Smith, at that time president of Grand Canyon College, was present to assist the group in organizing a Sunday school. On the next Sunday Floyd Looney, editor of The California Southern Baptist, met with the group and gave further assistance in organizing the mission. In the afternoon he called C. Vaughn Rock, pastor of the First Southern Baptist Church in Phoenix, and arranged for the Phoenix congregation to extend an arm to Lodi and to become the official sponsor of the mission. The group agreed to give 25 per cent of all income to missions through the Cooperative Program.

The church, which has a present membership of 122, was organized with 18 charter members on November 20, 1950. The sermon for the occasion was preached by Dr. S. G. Posey who had recently been elected executive secretary of the state convention.

The pastor since the organization of the church has been Darrell D. Toby, a graduate of Furman University who came to California as a Home Mission Board summer worker with the expectation of remaining to attend Golden Gate Seminary.

The church formerly cooperated with Central Valley Association, but recently helped organize the Delta Valley Association. The

church established a mission which has become the First Baptist Church in Galt.

Stockton, Bethel Southern Baptist Church

The Bethel Southern Baptist Church, Stockton, grew from a split in First Southern Church in the same city. It developed that the late L. S. Hill, who found himself faced with opposition in First Church, led 40 members of the congregation into the organization of Bethel Church, November 30, 1947. Hill remained as pastor until November of the following year. He was succeeded by R. L. Ross who served from December, 1948 till April, 1950. Under Ross's leadership the church purchased property. When he resigned James W. Pippin was called, but resigned after a few months. The next pastor was H. R. Wood who served from October, 1950 till July, 1951. He was succeeded by Glenn Thompson who served from August, 1951 till December of the same year. The present pastor is James A. Williams, Jr.

Few churches have had more pastors in such short time. Nevertheless, the congregation is gaining ground, has 190 members, and is increasing its gifts to missions.

Stockton, Broadway Baptist Church

Broadway Baptist Church, Stockton, was originally known as the First Southern Baptist Church and was organized with five charter members December 26, 1943. Services were first held in an old store building on Main Street. In the meantime property was purchased in an undesirable location but was sold later and a new location purchased at Broadway Street and Horner Avenue.

The first pastor was W. J. Venable who served from the date of organization until 1945. He was succeeded by L. S. Hill who was the pastor until 1947 when there was a split which resulted in the organization of Bethel Church of which he became pastor. The next pastor was I. M. Kibbe who served for a few months and resigned. Kibbe was succeeded by Earl Davis who likewise served for a few months and resigned. The next in line was Lee Hall who served from 1950 till 1951. The present pastor, J. F. Hunt, has been with the church since November, 1951. Like many other California Southern Baptist churches it has had its share of misunderstandings which result from growth. Among its members have been Baptists from many states with as many different opinions about how things should be done. Nevertheless there are now 243 members and the fellowship is good.

In days gone by the church has had fellowship with the Sacramento and Central Valley associations but recently participated in

the organization of Delta Valley Association. Through all the years it has shared its income with world missions.

Stockton, East Washington Street Baptist Church

According to C. C. Bowen, who took the initiative in organizing the East Washington Street Baptist Church in Stockton and who served as its pastor for eight months after it was organized, the church grew from a prayer meeting which some ladies living in that section of the city had carried on for two or three years. He says the group had been meeting and praying for someone to move into the community who would lead them in the organization of a Baptist church.

Early in February, 1953, Bowen and his wife met with the group and arranged to organize a Southern Baptist mission. One month later a church was organized with 33 charter members. Some Southern Baptists in other churches in the community did not look with favor on the movement because it was not sponsored by another Baptist church. The pastor of a nearby Presbyterian church objected to the organization of a Baptist church in the community. Nevertheless the church is making a place for itself and has been recognized by first Central Valley and now Delta Valley associations. The present pastor is Jack Parish.

Stockton, Trinity Baptist Church

Trinity Baptist Church in Stockton, which has a present membership of 132, was organized with 43 members October 24, 1948. The congregation was organized as a result of a split in the First Southern Baptist Church in Stockton when opposition to the leadership of the pastor, I. M. Kibbe developed. Kibbe led a group of the members out of First Southern and organized the Trinity congregation. He was called as pastor at the organization meeting and served until October, 1949. Two months later the church called Roy Howlett who served for more than two years before he was succeeded by the present pastor, H. A. Thomas.

The congregation, which originally cooperated with Central Valley Association, recently participated in the organization of the Delta Valley Association. New property has been purchased in order to provide for more rooms and there is evidence that gifts to missions will continue to increase.

Tracy, First Southern Baptist Church

The First Southern Baptist Church in Tracy was originally known as Trinity Baptist Church and was organized October 23, 1947 with

11 members. The present membership is 121. The first pastor was Edward Garrett who served from the time the church was organized until June, 1948. He was succeeded by Suddreth Harms who served for two years before entering the chaplaincy. The next pastor was R. J. Goodbarn who served from September, 1950 until August, 1952 when he resigned in order to attend Oklahoma Baptist University. He was succeeded by E. L. Pennington under whose leadership the name of the church has been changed to First Southern, property purchased, and the first unit of a new building constructed.

In addition to making generous contributions to missions the church has taken the initiative in organizing a Mexican Baptist church in Tracy and has established a mission located in New Jerusalem. It cooperated with the missionary activities of Central Valley Association until the Delta Valley Association was organized.

When the congregation made plans to build it had considerable difficulty in satisfying demands of the local planning commission.

EAST CONTRA COSTA ASSOCIATION

Antioch, Faith Baptist Church

Faith Baptist Church in Antioch grew from a mission sponsored by the Immanuel Baptist Church in the same city and was organized June 14, 1953 with 22 members. Property has been purchased at 3101 Lone Tree Way. The pastor is Daryl Heath.

Latest reports indicate that the congregation is growing. The records show a large per capita rate of giving during the first few months following the organization of the church.

Antioch, Immanuel Baptist Church

The Immanuel Baptist Church in Antioch was organized on March 5, 1944 with eight charter members who adopted the name First Southern Baptist Church. A year later, however, the name was changed. The church grew from a mission sponsored by the Port Chicago Baptist Church.

Services were first held in the home of one of the members, but soon a large lot on which there was a small building was purchased. From that small beginning the church has grown to a membership of 243 and owns \$70,000 worth of property.

The first pastor was R. R. Rotrammel who served from the date of organization until November 12, 1944. He was succeeded by Hayden Williams who served until September of 1945. On Septem-

ber 9, 1945 a pastoral call was extended to Orvell Sanders. He accepted, but furnished supply preachers most of the time until he resigned less than two months later. Upon his resignation the church called E. Hardy Childress, who during a three-year pastorate led in the construction of additional buildings. He was succeeded by Edward N. Garrett, who served a little less than a year before being called to active duty as a navy chaplain. Robert K. Lloyd has been the pastor since December, 1950.

The church originally cooperated with Golden Gate Association, later joined in the missionary activities of Contra Costa Association, and is now cooperating with East Contra Costa Association.

Brentwood, First Southern Baptist Church

The First Southern Baptist Church, Brentwood, was organized May 20, 1951 with 23 charter members. It grew from a mission of Temple Baptist Church in Pittsburg.

The church, which has a present membership of 88, has from the beginning been under the pastoral leadership of James E. Akin.

Few churches of comparable size have given more to missions in such short time than the Brentwood congregation.

Concord, Bethel Baptist Church

Bethel Baptist Church in Concord was organized with 56 members December 9, 1951. The congregation has made consistent growth since it was organized.

The church did not grow from a mission, but was organized by G. F. Loving shortly after he resigned the pastorate of the First Baptist Church in Concord. Loving has remained as pastor since the church was constituted. Property has been secured at 3578 Clayton Road and a new building constructed.

The church gave over \$1,000 to the Cooperative Program during the convention year which ended September 30, 1953. In addition to gifts channeled through the Cooperative Program several hundred dollars went to other missionary enterprises.

Concord, First Baptist Church

The First Baptist Church, Concord, was first known as Port Chicago Missionary Baptist Church and was organized March 26, 1940

with 13 charter members. The organization came four or five months after W. J. Venable and others had started a mission. Venable was called as pastor at the organization meeting and served until August 10, 1941. Venable and messengers from the Port Chicago church joined with messengers from a Baptist church in Oroville, which later went over to the Landmarks, and G. Dallas Faulkner, who was at that time pastor at Oroville, in organizing Golden Gate Association on August 30, 1941. The organization meeting was in the Port Chicago church.

The next pastor was G. E. Armstrong who served from October 13, 1943 until January 16, 1946. Under Armstrong's leadership the church voted to move from Port Chicago to Concord, but before the move was consummated two ships loaded with ammunition and docked in nearby waters blew up and in the explosion the Baptist church building was wrecked. This speeded the move to Concord where the congregation soon constructed a new building and adopted the name First Baptist Church. When Armstrong resigned to become general missionary the church called E. D. Giddens who in addition to serving as pastor attended Golden Gate Seminary. He resigned in February, 1950 to accept a pastorate in Louisiana. The next pastor was G. F. Loving, who served from February 19, 1950 until November 7, 1951. Shortly after he resigned he led several members of the church in organizing Bethel Baptist Church in the same city. Following Loving's resignation the church remained pastorless until July 27, 1952 when Walter D. Thompson, who had served for years as general missionary, accepted the pastorate.

When the congregation worshiped at Port Chicago it took the initiative in establishing what is now Immanuel Baptist Church in Antioch. Some years later it sponsored the mission that became the Bethel Baptist Church in Pittsburg. Oddly enough, after moving from Port Chicago to Concord the need was seen for a Baptist church in Port Chicago and a mission was established which became Port Chicago's First Southern Baptist Church.

The church, which now has 515 members, sold the first building erected in Concord while under the pastoral leadership of G. F. Loving and purchased an attractive building site on a hill overlooking the city.

Before the organization of Golden Gate Association the church cooperated with the San Joaquin Valley Association, the only one in the state at that time. When Contra Costa Association was organized the Concord church became a cooperating constituency, and later helped organize East Contra Costa Association.

Concord, Providence Baptist Church

Providence Baptist Church, Concord, grew from a 16-months-old mission sponsored by the Mountain View Baptist Church, Martinez. It was organized with 31 members February 3, 1952.

When arrangements were made to hold services in a rented building the county planning commission moved in and ordered services stopped unless certain repairs were made on the property. At this point the church bought the property and proceeded to make alterations and repairs agreeable to the planning commission.

The congregation supports the mission program of East Contra Costa Association and gives to missions through the Cooperative Program. Robert E. Wayman is the pastor.

Danville, First Baptist Church

The First Baptist Church in Danville was organized from a mission established by Clinton Avenue Baptist Church in Richmond. There were 40 charter members when the congregation was organized August 23, 1953.

During the 13 months when the group carried on as a mission various preachers occupied the pulpit. Among them was John Shannon, a Golden Gate Seminary student. When the church was organized, however, a pastoral call was extended to Paul Everett.

The church cooperated with the Contra Costa Association for a few months after it was organized but soon participated in organizing the East Contra Costa Association.

Martinez, Mountain View Baptist Church

The Mountain View Church, Martinez, was organized from a mission sponsored by the First Baptist Church, Port Chicago, and was organized with 16 members July 8, 1949. The present membership is 77. The first pastor was A. L. Davis who served from the time the church was organized until July of the following year. The next pastor was James W. Bell who served from July, 1950 until May, 1952. He was succeeded by Walter Lewis who served from June, 1952 until May of the following year. The present pastor is Carl Lee.

The Providence Baptist Church in Concord grew from a mission sponsored by the Mountain View congregation. The church cooperated with the Contra Costa Association until the East Contra Costa Association was organized.

Oakley, First Southern Baptist Church

The First Southern Baptist Church, Oakley, grew from a mission established by the Pittsburg Baptist Church and was organized April 30, 1950 with 35 charter members. The present membership is 67.

The first pastor was Jack C. Johnson who served until January 1, 1953. He was succeeded by the present pastor, William W. Pitts.

Even though the church meets in a rented building it shares its income with world missions and cooperates with East Contra Costa Association.

Pacheco, First Baptist Church

The First Baptist Church in Pacheco was organized some time in 1953. The present pastor is Calvin Faircloth. There is no other information concerning the church since no response was given to a questionnaire.

Pittsburg, Pittsburg Baptist Church

Pittsburg Baptist Church was organized on the sixth day of October, 1946 with 14 charter members. Services were held in the Masonic Temple for two and a half years, during which time the church tried to buy property in the city. Due to a strong Catholic-dominated city government, the church was unable to secure a building site which the city would approve. Property was therefore purchased on Willow Pass Road in West Pittsburg three miles out of the city limits. The first pastor was Brant Williams, who served from the date of organization until July of the next year. In August of 1947 Raymond C. Wilson began a three-year pastorate. When he resigned the church called E. W. Hunke, Jr. who was pastor for the next three years. The present pastor is James W. Bell.

The church membership has increased from 14 to 310. In the meantime property has been secured and a building is currently under construction.

In 1949 the West Pittsburg Mission was established, but when property was secured the mission and the mother church consolidated. A mission was started at Pacheco which has since become a church. The First Baptist Church in Oakley grew from a mission sponsored by the Pittsburg church.

Pittsburg, Temple Baptist Church

Temple Baptist Church, Pittsburg, grew from a mission sponsored by the First Baptist Church, Concord, and was organized with 23 members August 7, 1949. The present membership is 213. The first

pastor was B. LaVern Lewis who was called when the church was organized and remained until the spring of 1953. He was succeeded by Joseph Krake.

Services were first held in a Masonic Temple, but property was purchased eight months later. Soon after the church was organized a mission was started at Byron. Later, missions were started at Clayton and at Brentwood. The Brentwood mission has been organized into a church. The congregation gives more than \$1,000 a year to missions.

Port Chicago, First Baptist Church

The story of Baptist work in Port Chicago dates back to 1940 when a church was organized by W. J. Venable. A small building was constructed, but was torn to bits when a navy ammunition ship blew up in 1944. When the building was destroyed the congregation moved to nearby Concord and adopted the name First Baptist Church of Concord. This left no organized Baptist work in Port Chicago.

In 1948, however, the Concord church established a mission in Port Chicago which was organized into a church on November 28 of the same year. The church has not grown rapidly and for some reason has changed pastors often. The first pastor was J. W. Allison who was called when the church was organized. He served five months and resigned. He was succeeded by Cecil DeLoach who was the pastor from April, 1949 until the following November. DeLoach was succeeded by M. A. Lytle who served from November, 1949 until March, 1951. He was succeeded by R. Max Willocks who served from May, 1951 until March of the following year. The present pastor is Calvin Swearingin.

The Port Chicago saints established a mission at Martinez which is now known as Mountain View Baptist Church. The church also participates in the missionary programs of East Contra Costa Association and the state and Southern Baptist conventions.

FEATHER RIVER ASSOCIATION

Alturas, First Baptist Church

The First Baptist Church in Alturas was organized February 3, 1952. It grew from a mission which was under the pastoral leadership of General Missionary Leonard B. Sigle. Since no response was given to a questionnaire no other details are available except that it shared its income with world missions during its first year and is at present under the pastoral leadership of B. G. Bouchellon.

Lake City, First Baptist Church

The First Baptist Church in Lake City was organized in 1888 and has through the years cooperated with various groups including the Landmarks and the Regulars. During 1953 the church sent a petition to be recognized as a cooperating constituency of Sierra-Butte Association. The move was initiated by General Missionary Leonard B. Sigle. When Feather River Association was organized the church agreed to cooperate with it. No other details available.

According to John Watson, who was pastor of the church years ago, the congregation has a Southern Baptist background and most of the members were never Landmark in their views.

Portola, First Baptist Church

The First Baptist Church, Portola, grew from a mission established by General Missionary Leonard B. Sigle in cooperation with the First Baptist Church, Quincy, and was organized with 17 members July 31, 1952.

Sigle remained with the church for several months after it was organized during which time he led in the construction of an attractive building and led the congregation in developing a budget which would support a full time church program.

Early in November, 1952 the church called James Fancher, a student in New Orleans Baptist Theological Seminary and a pastor in Mississippi. Fancher preached for the first time November 9. The following Sunday he baptized 20 new members. During the past year he has led the congregation to purchase additional property including a building which is used for a pastor's home but will later be used for Sunday school and Training Union.

Quincy, First Baptist Church

The First Baptist Church, Quincy, grew from a mission established by Grace Baptist Church, Oroville, and was organized February 23, 1951.

Leonard B. Sigle, general missionary, served as mission pastor and remained with the congregation for several months after the church was organized. On September 7, 1951 a pastoral call was extended to Everett E. Hill. He served until October 1, 1952 at which time he resigned in order to become pastor of Bethel Baptist Church in Escondido. In November, 1952 the church called Sam N. Jones, the present pastor.

The Quincy church affiliated with the Sierra-Butte Association until Feather River Association was organized. Within a few months

a mission was started in Portola which has since been organized into a church. It has a present membership of almost 200 and gives approximately \$1,000 a year to missions.

Susanville, First Southern Baptist Church

The First Southern Baptist Church in Susanville grew from a mission sponsored by the First Baptist Church, Klamath Falls, Oregon, and was organized with 25 members October 24, 1948. The present membership is 82.

The first pastor was Charles Hughes who served as mission pastor, but resigned when the church was organized. L. A. Haddock was called by the congregation at the organization meeting and remained until March, 1949. The next pastor was Jack Nash who served from May, 1949 till July, 1950. When he resigned the church extended a pastoral call to Reuben H. Bishop who served from October, 1950 till September, 1951. Bishop, a carpenter as well as a preacher, gave direction to constructing a house of worship. The next pastor was Ray Harbour who served from January, 1952 till March, 1953. When he resigned the church called Ernest Bragg.

Susanville was for some time a Southern Baptist outpost, being the only church located in that region of the high Sierras. In those days the church met in a tent in sub-zero weather, nevertheless there was a warm evangelistic spirit in the congregation.

The Westwood church grew from a mission sponsored by the Susanville saints. The congregation cooperated with the Sierra-Butte Association until Feather River was organized.

Westwood, First Baptist Church

The First Baptist Church, Westwood, began one cold November day when Raymond C. Wilson, now pastor of the First Baptist Church, North Highlands, near Sacramento, was in the high Sierra town selling sewing machines, ice boxes, and other household appliances to supplement his income. While making a business call he located a Southern Baptist family. They in turn told him about other Southern Baptists in the community. He soon arranged to hold a service in the community building and to invite interested Southern Baptists to attend. Only a few attended the first service, but all expressed the hope that a church would be organized in the thriving mountain town where there was no Baptist work of any kind.

Wilson made arrangements to hold services every week and for the First Southern Baptist Church in Susanville to establish a mission

in the community. For some time Wilson and his family made the long trip from Gridley to Westwood every week in order to have services. Sometimes they couldn't reach Westwood because of the snow. At other times they were stranded in the town and could not get home.

After three months, General Missionary Leonard B. Sigle took over the mission which was organized into a church with 12 charter members May 16, 1952. The present membership is 41. By the time the church was organized a house of worship had been constructed with donated materials and labor.

The first pastor was Francis E. Broyles who served from July, 1952 until April of the following year. He was succeeded by Raymond Thompson.

When the church was organized not a single member owned his home or operated a business. Most of them worked for a local lumber company. There were, however, three public school teachers in the membership.

Th church shares its income with world missions and cooperates with the local association.

FRESNO ASSOCIATION

Calwa, First Southern Baptist Church

The First Southern Baptist Church of Calwa, which has a present membership of 329, was organized on Memorial Day, 1948 with 39 charter members. It grew from a mission sponsored by the Bethel Southern Baptist Church in Fresno. N. C. Danner served as mission pastor, but resigned when the church was organized. The congregation depended on visiting preachers to fill the pulpit for two months before C. H. Terwilliger accepted the pastorate on July 28. During Terwilliger's pastorate which ended February 8, 1950, he led the church to purchase a building which was used for worship until the present site was purchased and a new building constructed.

Proof that a church can grow under the leadership of a student pastor has been verified during the three and a half year ministry of the present pastor, Don McCoy. A graduate of Union University, Jackson, Tennessee, McCoy became pastor in April, 1950. Through the years he has attended Golden Gate Seminary and earned two degrees. At the same time he has seen the membership of the church increase almost 400 per cent. The old building has been sold, a

five-acre tract of land purchased, and \$50,000 worth of buildings constructed.

The Calwa church originally cooperated with the Fresno-Madera Association, but later assisted in organizing the Fresno Association.

Clovis, First Southern Baptist Church

The First Southern Baptist Church, Clovis, was organized on November 30, 1947 with 18 charter members. It grew from a mission sponsored by the Bethel Southern Baptist Church in Fresno. The first pastor was W. W. Brown who served for a few months. He was succeeded by J. C. James who resigned in 1949. The church, which had maintained services in an old delapidated tent, was about to give up in despair when the First Southern Baptist Church in Fresno was asked to take it over, more or less as a mission, until sufficient strength could be gained to call a pastor. In the meantime Bill Hunke became the pastor. A year later he resigned and the church called Bill Dawson and secured a building which was moved onto some lots previously purchased by the church. Upon his resignation the church called the present pastor, Herman Starr.

The Clovis congregation cooperated with the Fresno-Madera Association until the Fresno Association was organized.

Fresno, Central Baptist Church

Central Baptist Church, Fresno, was organized with 28 members February 10, 1952. Most of the members came from Harvard-Terrace Baptist Church which had been organized about two years before.

A mere handful of Baptists obligated themselves for \$30,000 in order to purchase a building located on the corner of Thesta and Harvey streets which had been occupied by a Church of the Brethren congregation for many years.

At the organization meeting a pastoral call was extended to John O. Scott, who had, some years before, been pastor of the First Southern Baptist Church in Fresno, but who later served as a general missionary and was at that time pastor of the First Southern Baptist Church in Orange.

Within a few weeks old time friends of Scott began to unite with the new congregation. In the meantime Montpelier Baptist Church in Fresno, which had been organized by dissatisfied members of First Southern Church, disbanded and most of the members joined Central Church. With a present membership of 184 it is making a place for itself in the Baptist life of Fresno.

Fresno, First Southern Baptist Church

The First Southern Baptist Church in Fresno did not grow from a mission sponsored by another congregation, but was the result of the efforts of D. D. Tally and a few Southern Baptists who began meeting sometime during the summer of 1941. Services were held in various homes including that of Brother and Mrs. John Hand. The organization meeting was held in the home of D. D. Tally November 4, 1941 at which time 14 persons became charter members. When news of the proposed organization of a Southern Baptist Church reached the ears of the pastor of the local First Baptist Church, affiliated with the Northern (American) Baptist Convention, he got in touch with Tally and rigidly opposed the move and threatened to take it up with the Council of Churches. Tally advised him to go ahead but told him it wouldn't do any good.

Opposition to Tally's leadership developed and a group pulled out and organized what was known as Fresno Southern Baptist Church. Tally lengthened his stay with the remaining group until July, 1942 when he was succeeded by Orvell Sanders. Under Sanders' leadership the church purchased a small building and parsonage located on the corner of Thesta and Lamona streets and moved out of an Odd-fellow's hall where services had been held. Sanders resigned after one year and was succeeded by S. B. Nichols who served for only a few weeks before he was succeeded by John O. Scott under whose leadership the small church building and parsonage were sold and a large attractive old mansion was purchased at Van Ness Avenue and Calaveras Street in downtown Fresno. Scott resigned in the summer of 1947 and Vester E. Wolber, the state convention's first recording secretary, served as supply pastor for a few months. James E. Carroll became the pastor in October, 1947 and served until November, 1951. The present pastor is J. V. Springer who recently led the church to purchase a 10-acre tract located in a residential area four miles from the present site and to vote to sell the valuable downtown property.

The First Baptist Church, Pinedale, the First Baptist Church, Highway City, the West Park Baptist Church in Fresno all grew from missions established by First Southern to say nothing of Harvard-Terrace and Olivet Baptist churches which grew from "glorified splits."

The church is smaller than it was some years ago, due to its having made periodic membership contributions to other churches. It has, however, through all the years maintained a high per capita rate of giving to world missions and has at the same time shared its property with the denomination for meetings of various kinds.

Fresno, Harvard-Terrace Baptist Church

The Harvard-Terrace Baptist Church, Fresno, was organized when there was a "glorified split" in First Southern Baptist Church. Some of the 54 charter members were dissatisfied with the leadership of the pastor, James E. Carroll. Others did not feel that they had received opportunities for service in First Church which would be afforded in a new congregation. Several of them freely expressed their desire to organize a church and purchase property in an area where there was an ever-increasing need for a Southern Baptist church.

Before the church was organized tentative arrangements were made to purchase property located between Harvard and Terrace streets on Cedar Avenue which was soon to be surrounded by thousands of new homes. When the organization meeting was held February 7, 1950 the name Harvard-Terrace Baptist Church was adopted. Services were held temporarily in an American Legion building some two miles away.

The first pastor was Horace F. Burns who took up his duties April 1, 1950 and remained with the congregation until January, 1952. One of the first moves by the church after Burns became pastor was to assist him in building a home which the congregation purchased from him when he resigned. When their job was completed the members set themselves to the arduous task of constructing the first unit of a large building. In less than two years the church had erected a two-story building with a temporary auditorium which has a seating capacity of 400. When Burns resigned the church owned property worth more than \$50,000 against which there was less than \$20,000 indebtedness. He was succeeded by Arlie L. McDaniel under whose leadership the church has continued to grow. There are 353 members. The pastor's home which was purchased from Burns has been sold and a larger one purchased. You see the McDaniels have five children.

When one considers that the church has had to start from the bottom without so much as a hymn book to its credit, it is encouraging to note the progress made in contributions to world missions. The church gave more than \$2,000 to missions last year.

Fresno, Olivet Baptist Church

The story of Olivet Baptist Church, Fresno, dates back to about 1942 or a few months after the First Southern Baptist Church in

Fresno was organized by D. D. Tally who was its first pastor. Opposition to Tally's leadership in First Church resulted in a group withdrawing to organize what was known as Fresno Southern Baptist Church. A large dwelling house was purchased at the corner of Orchard and Lamona streets and converted into a church building and Ben Newton became the pastor. Mr. and Mrs. Clarence Newton and Mr. and Mrs. John Hand were among the leading members. Ray Dalke soon succeeded Newton and served until late in 1944. The next pastor was Woodrow Dishongh who had been pastor of what is now the Narbonne Avenue Baptist Church, Lomita. Under his leadership the name of the congregation was changed to Calvary Baptist Church. In a few months opposition to his leadership arose and many of the members returned to First Southern Baptist Church. He resigned to enter Baylor University and the church disbanded. The property, however, was held by the trustees in the hope that a church could be organized later.

In the summer of 1945 Joe F. Davis, who years before had organized and served as pastor of the church at Ivanhoe, returned to California after studying at Southwestern Seminary. He came to Fresno, got a job in a grocery store, and set himself to the task of reactivating or re-organizing Calvary Baptist Church. The result was the organization of Olivet Baptist Church with four members October 28, 1945. Services were held in a small Community Church building located on Olive Avenue. In the meantime the old Orchard Street and Lamona property had been sold and valuable lots purchased on the corner of Millbrook Street and Olive Avenue. This property was made available to the new congregation. Davis worked hard and the church began to grow.

In 1947 a large army chapel was purchased and moved onto the lots owned by the church. While the cost was less than \$3,000, moving it and getting it ready for services proved to be expensive. A loan of \$6,000 was secured from the convention's trust and memorial fund, and Marvin Mouser, a Shafter layman, loaned the church \$5,000 more. Later \$11,000 was borrowed from the Home Mission Board which amount lacked approximately \$1,000 covering all indebtedness the church had. Davis continued to work hard while at the same time making almost unbelievable financial sacrifices, but he never could succeed in lifting the heavy debt. He resigned in November, 1950 and was succeeded by Charles O. Smith who was the pastor from January, 1951 until September, 1952. Under Smith's leadership the church grew numerically and paid off all outstanding debts except the obligation to the Home Mission Board. Smith was

succeeded by C. E. Robertson under whose leadership the church has made phenomenal growth.

Today Olivet Church is a strong growing congregation which never could have been had not Joe F. Davis paid a greater price than most men are willing to pay to build a church.

Fresno, West Park Baptist Church

The West Park Baptist Church, Fresno, which has a present membership of 120, was organized from a mission of the First Southern Baptist Church, Fresno, November 9, 1951. There were 20 charter members.

Preceding organization, regular services were held for four months during which time the sponsoring church built a small attractive building which was presented to the church when it was organized. H. S. Rainwater, general missionary, served as pastor during the formative days. At the organization meeting, however, a pastoral call was extended to Glenn Wood, a Golden Gate Seminary student who served until November, 1953.

From the beginning the church has cooperated with the Fresno Association and has made regular contributions through the Cooperative Program.

Hanford, First Southern Baptist Church

The First Southern Baptist Church in Hanford grew from a mission sponsored by the First Southern Baptist Church in Shafter and was organized March 12, 1944 with 11 members. On the day the congregation was organized pastors and deacons from nearby churches met in an Oddfellow's hall in Hanford where the entire membership of the First Southern Baptist Church in Shafter had been requested to meet to assist in the organization of the church and to ordain Elvin Henderson, who had been serving as mission pastor and who was that day called to be pastor of the new church. Henderson served as pastor until June, 1949 during which time he led the congregation in securing property on which a building was constructed.

Henderson was succeeded by L. A. Haddock who was the pastor from June, 1949 until May, 1952 when he was succeeded by L. O. Hall. Hall stayed a little more than a year and was succeeded by the present pastor, Arthur Helton.

The church has had a hectic time in its association fellowship. When it was organized it became affiliated with what was known as the Fresno Association which numbered among its constituencies

churches from Tulare northwest to Madera. It later participated in organizing Tulare-Kings Association which disbanded following dissension over doctrinal issues. By that time the Fresno Association had expanded its border on the north and was known as Fresno-Madera Association. The Hanford church affiliated with it for a short time after Tulare-Kings Association disbanded, but soon participated in the organization of Fresno Association. The Hanford church has made a contribution to world missions practically every month since it was organized.

Highway City, First Baptist Church

The First Baptist Church, Highway City, was organized October 31, 1948 with 29 members. The present membership is 106. Beginning as a mission of the First Southern Baptist Church in Fresno, the first pastor was William Goree, who served during the days in which the group carried on as a mission and was retained as pastor for almost a year after the church was organized. He resigned on August 10, 1949 and the following month Durrill Davison was called under whose leadership the church built a small auditorium and started an educational building. Davison resigned March 31, 1952 and three months later a call was extended to Arthur King, who became homesick for Arkansas and resigned November 10 of the same year. On December 14, 1952 pastoral relations were established between the congregation and L. A. Haddock, who immediately started work on the completion of the educational building which had been started months before. Haddock fell, while working near the top of the building, and suffered severe injuries from which he has not fully recovered.

When the church was organized it became a cooperating constituency of the Fresno-Madera Association, but was one of the original group of churches that withdrew and formed the Fresno Association.

FRESNO-MADERA ASSOCIATION

Alpaugh, First Southern Missionary Baptist Church

The First Southern Missionary Baptist Church of Alpaugh began with eight members December 23, 1941. The organization was directed by A. J. Byrd who was pastor until March, 1942. He was succeeded by Tom Raines who served about one year and resigned. The next pastor was Joe Hendricks who served for less than three months. When he terminated his service the church called Tom Raines again

who served for about a year. The next pastor was Otis Smith who was succeeded by Carl Warner in March, 1947. When Warner resigned the church called James Phelps in May of 1949. The next pastor was Walter Rector who was called in January, 1952. Within a few weeks after Rector was called he was involved in a car accident in which his wife was killed and he was permanently injured. He lay in a hospital for months and when he was able to return to his pulpit he resigned. The present pastor, Joe F. Davis, has been with the church since August, 1953.

The Alpaugh church originally cooperated with the San Joaquin Valley Association. Later it was listed among the churches in Tulare-Kings Association. When the latter disbanded it became affiliated with the Fresno-Madera group.

The Alpaugh church has never given much to missions; however during the pastorate of Joe F. Davis its gifts have increased.

Earlimart, First Southern Baptist Church

The First Southern Baptist Church, Earlimart, was organized October 28, 1951 with eight members. The present membership is 52. The church was organized largely as the result of work done by Fred Harp, a member of the Temple Baptist Church in Delano.

The church had considerable trouble with the Tulare County Planning Commission. It seems that property was purchased in a location which was not satisfactory to the commission nor did it have enough parking space to satisfy the commissioners. Nevertheless, the church succeeded in occupying the property and the commission relinquished part of its demands.

The congregation, though located in the general area of the San Joaquin Valley Association, has affiliated with the Fresno-Madera Association. During the first year after it was organized it gave a small amount to missions through the Cooperative Program. Last year, however, no gifts to missions were reported. Harp resigned in December, 1952 and James Patterson was called. When he resigned he was succeeded by Albert Kelly.

Fresno, Bethel Southern Baptist Church

The Bethel Southern Baptist Church in Fresno was organized September 19, 1943 with 43 charter members. The present membership is 341. The congregation was started in an old store building located at 3618 Ventura Avenue where the pastor, D. D. Tally, and a group of workers organized a Sunday school for servicemen during World War II. A year after its organization a large dwelling located

at 3594 Ventura Avenue was purchased at a cost of \$15,000. Six or seven years later it was sold at a profit and property was purchased at 3941 Mono Street where a two-story building has been constructed.

The church has established missions at Calwa and Clovis, both of which have been organized into churches. It originally cooperated with the San Joaquin Valley Association, but took an active part in creating the Fresno Association late in 1944. When the Fresno Association was divided in order to form Tulare-Kings Association, now disbanded, and Fresno-Madera Association, the Bethel congregation participated in the movement.

Ivanhoe, Southern Missionary Baptist Church

The Southern Missionary Baptist Church in Ivanhoe, which has a present membership of 273, was organized July 1, 1939 with 15 charter members. It was first known as Ivanhoe Missionary Baptist Church, but the name Southern was added when the congregation voted in 1939 to cooperate with the newly organized San Joaquin Valley Association.

The church has had many pastors. The first one was Leonard R. Rhoads who was called at the organization meeting and served until January, 1942. When he resigned the church called Joe F. Davis who was pastor until February, 1944 when he resigned to enter Southwestern Seminary. He belonged to the church and gave valuable assistance during the formative days when Rhoads was pastor. H. A. Thomas became pastor February 26, 1944, but resigned before the end of the year and returned to Oklahoma. The next pastor was Paul Tiefel who served from early 1945 until June, 1946. Possessed with more than average evangelistic zeal, but somewhat limited in his knowledge of the Southern Baptist program, his training in an off brand school was reflected in his leadership in the church. For a time the church followed his leadership and gave nothing to missions. The situation did not improve much under the next pastor, Fred Woodall, who was not friendly toward the work of the convention. He stayed only six months and resigned in April, 1947. The church remained pastorless for several months before it persuaded H. A. Thomas, a former pastor, to return in November, 1947, for a five-year pastorate during which time it became one of the strong supporters of world missions. The present pastor is Marvin Kilman, under whose leadership the church is growing numerically while it continues to support world missions.

The church at Woodlake was established by the Ivanhoe congregation in 1943.

Kerman, First Southern Baptist Church

The First Southern Baptist Church in Kerman was organized in November, 1946 with 12 members. In a few weeks property was purchased and Joe Williams became the pastor. It soon developed, however, that the congregation had enough Landmarks to outvote the missionary-minded crowd so the cooperative Baptists walked out and turned it over to them, but still bore the name of First Southern Baptist Church. The Landmarks soon bogged down and couldn't build on the property so the church paid the grumblers all the money they had invested and took title to the property where there now stands a substantial church building which was financed through the Broadway Plan.

Williams remained as pastor for a few months and was succeeded by a minister by the name of Jones who served for six months and resigned. The next pastor was V. L. Wilson who served for one year and was succeeded by John L. Alexander who lasted only three months. The next pastor was Lee Aufill who served for one year and resigned to become missionary to the Indians in Arizona. For the past two years R. W. Lackey, a former executive secretary of the state convention, has been serving as supply pastor.

Lemoore, Calvary Southern Baptist Church

Calvary Southern Baptist Church in Lemoore grew from a mission sponsored by the Ivanhoe Baptist Church and was organized by Elvin Henderson in Hanford about 1950. It made very little progress and later moved to Lemoore. The exact date of the organization and the date of the move to Lemoore are not known. It is known, however, that property was purchased by the group after the location was changed.

Madera, Beacon Light Southern Baptist Church

The Beacon Light Southern Baptist Church, located in rural Madera, was organized from a mission of the First Southern Baptist Church in Madera April 3, 1949. There were 14 charter members. The present membership numbers 70.

The first pastor was Rayburn Fowler who served from the date of organization until April of the next year. He was succeeded by N. L. Blankinship who was the pastor from May, 1950 until June, 1951. When he resigned the church called Francis Turner whose pastorate ended in less than a year. The present pastor is T. B. Human.

From the beginning the congregation has been a cooperating constituency of the Fresno-Madera Association. At first it was gen-

erous in its gifts to missions, but for two years nothing was given through the Cooperative Program. Under the present leadership, however, it is increasing its gifts to missions.

Madera, First Southern Baptist Church

The First Southern Baptist Church, Madera, grew from the missionary efforts of B. N. Lummus who was employed by the state convention when the church was organized June 22, 1944 with 19 members. The first pastor was J. C. James, under whose leadership the first building was constructed. He resigned in 1946 and was succeeded by Irving Crosland who was the pastor for one year. In 1947 Burnett Whitaker became the pastor and began immediately to lead the congregation in building some additional class rooms for a growing Sunday school. Whitaker worked almost day and night on the church and at the same time was building a home for himself. His health broke and in a little more than a year he resigned, sold his home to the church for a parsonage, and was succeeded by B. N. Lummus who resigned his post as general missionary in order to become pastor of the church which he had organized.

The congregation, which has a present membership of 374, cooperated with San Joaquin Valley Association a few months before it assisted in organizing the Fresno Association which later became known as the Fresno-Madera Association. During the years the church has established missions which have since become Beacon Light Baptist Church, located seven miles west of Madera, and Parksdale Baptist Church, four miles east of the city. Its loyalty to the denomination is never questioned.

Madera, New Hope Baptist Church

New Hope Baptist Church, located in the country near Madera, was organized in 1937. It became affiliated with the state convention soon after 1940 but for many years has given little or nothing to world missions. Pastors who have served the congregation include B. N. Lummus, S. E. Dunham, D. L. Atkinson, J. C. James, B. H. Truhitte, and Amos Craig. Since the church failed to respond to a questionnaire it is entirely possible that the names of other pastors have not been included in the above list. The present pastor is Virgil Wilson.

Madera, Parksdale Baptist Church

The Parksdale Baptist Church, Madera, which has a present membership of 34, was organized with 24 charter members May 14,

1950. It grew from a mission established by the First Southern Baptist Church in Madera.

The first pastor was T. L. Turner who served from the date of organization until June, 1950. He was succeeded by G. B. Kreck who served from June, 1950 until December of the same year. When he resigned the church called the present pastor, B. H. Truhitte, under whose leadership a church building has been constructed.

The church participates in the activities of Fresno-Madera Association and makes small contributions to world missions through the Cooperative Program.

Pinedale, First Southern Baptist Church

The First Southern Baptist Church, Pinedale, was organized February 15, 1948 with 39 charter members. The congregation grew from a mission sponsored by the First Southern Baptist Church in Fresno.

The first pastor was John Borden who served from March, 1948 until July of the same year. He resigned and the church called Sam Bonetati who resigned after one month. Bonetati was succeeded by Arthur L. Dunn who served from October, 1948 until June, 1949. For more than four years the church has been under the pastoral leadership of Amos L. Craig who has seen the membership grow to 124.

Some years ago an army barrack was purchased which has been converted into an attractive building. On a per capita basis the Pinedale church is one of the largest givers among the churches in the Fresno-Madera Association.

Porterville, Mountain View Southern Baptist Church

The Mountain View Southern Baptist Church in Porterville was organized with 16 charter members on March 23, 1947. The present membership is 91. The church grew from a mission sponsored by the First Southern Baptist Church in Tipton.

The first pastor was John A. Alexander who served for six months and resigned. He was succeeded by W. P. Kirk who served for four months before he resigned. The next pastor was J. A. Patterson who served from March, 1948 until February, 1950. When he resigned a pastoral call was extended to V. L. Wilson who served for one month and resigned. He was succeeded by John A. Alexander, the congregation's first pastor. He stayed four months and resigned. When Alexander resigned the church turned to another former pastor,

J. A. Patterson. He accepted and stayed six months. The next pastor was Marian O. Reneau who served until July, 1952. He was succeeded by Marvin Dooley.

At first the church cooperated with the Tulare-Kings Association, but when the association disintegrated following a controversy over whether Southern Baptist churches should accept the baptism of Northern Baptist churches, the congregation affiliated with the Fresno-Madera Association.

The church has never given much to missions, but has been regular in its remittances through the Cooperative Program.

Reedley, First Southern Baptist Church

The First Southern Baptist Church, Reedley, which has a present membership of 30, was organized with 16 charter members June 1, 1952. The congregation grew from a mission established by the First Southern Baptist Church in Sanger.

R. E. Minor served as mission pastor prior to the organization of the church and remained with the congregation for a few weeks before Waymon A. Culp was called as regular pastor.

The church cooperates with Fresno-Madera Association, the state and Southern Baptist conventions, and is meeting in a new building made possible through the Broadway Plan of Church Finance.

Sanger, First Southern Baptist Church

The First Southern Baptist Church, Sanger, was originally known as the Sanger Missionary Baptist Church and was organized in February, 1940. The first pastor was B. H. Truhitte who led the church to participate in the organization of the state convention in September following its organization.

In a little less than 14 years the church has been under the leadership of 11 different pastors. The dates when they were called and resigned have not been obtained, nevertheless the records which have been made available state that B. H. Truhitte has been pastor on two occasions. He did not serve for long after the church was organized. After six other men had served he returned for a two-year pastorate which began about 1946. Other pastors include a Brother Counts, W. C. Geren, John Isaac, C. O. Watts, C. P. Alcorn, Thomas Hicks, Robert Harwell, Herbert Morris and the present pastor, E. A. Shahan.

In years gone by the church had in its membership a strong Landmark element. Nevertheless it has constantly gained ground in support of world missions. The church is worshipping in its second

building which is an attractive house of worship. An old building occupied for years was sold to Fresno-Madera Association to be used as a mission building located at Cantua Creek.

The church first cooperated with the San Joaquin Valley Association but later participated in what was originally known as Fresno Association but later became known as Fresno-Madera Association.

The First Southern Baptist Church, Reedley, grew from a mission established by the Sanger church.

Tipton, First Southern Baptist Church

The First Southern Baptist Church in Tipton was organized by A. J. Byrd about 1939. The first pastor was probably Tom Raines. Since that time several other pastors have served the congregation including W. W. Brown, O. N. Smith, L. H. Waldroup, and perhaps others. L. H. Waldroup is serving as pastor for the second time.

There was no response to a questionnaire, therefore no other information is available, except that the church has a poor record of giving to missions.

Tulare, Calvary Southern Baptist Church

The Calvary Southern Baptist Church in Tulare was organized July 8, 1951 with 50 charter members, most of whom withdrew from First Southern Baptist Church in a movement spearheaded by Grady Etheridge, who had for two years been pastor of First Southern before leaving for a short pastorate of the First Baptist Church, Westminster, in Los Angeles Association. Etheridge was called as pastor at the organization meeting and remained with the church for three months and resigned. The next pastor was C. E. Robertson who served from October, 1951 until December, 1952. When he resigned the church called Etheridge again. He returned, stayed less than six months, and resigned. The present pastor is Guy D. Newton.

The church was organized in the American Legion Hall where First Southern began on October 10, 1943. It later moved to a Seventh Day Adventist building which the congregation is at present trying to buy.

Wasco, Southern Missionary Baptist Church

The Wasco Southern Missionary Baptist Church grew from a mission sponsored by the First Southern Baptist Church in Shafter

and was organized with 11 members December 26, 1943. The present membership is 359.

At the organization meeting it agreed to cooperate with the San Joaquin Valley Association, the state and Southern Baptist conventions. At the same time a call was extended to Ted C. Mouser who has been the pastor ever since.

The church withdrew from the San Joaquin Valley Association in 1949 after a majority of the messengers refused to adopt a constitutional amendment which dealt with the question of alien immersion and open communion. It seemed that the amendment, if adopted, would have barred churches from fellowship in the association if they received persons into their membership who were baptized by Baptist churches known to practice open communion or receive persons with alien immersion. No matter if the church itself refused to practice open communion or to receive persons with alien immersion, they would not have been allowed fellowship if they received persons into their membership who were baptized by churches which did practice open communion or receive persons with alien immersion.

The church soon voted to withdraw from the state convention, but before the end of the next year the action was rescinded and it resumed cooperation with the convention by making contributions to missions through the Cooperative Program. During the same year the congregation affiliated with Fresno-Madera Association.

Not long after the church was organized a building was bought and paid for. It soon became apparent, however, that the location was not desirable and plans were projected to purchase a more desirable location. March 1, 1954 is the date set for the dedication of a beautiful new building financed through the Broadway Plan.

Woodville, First Southern Baptist Church

The First Southern Baptist Church in Woodville was organized February 13, 1948 with seven members. The present membership is 72.

The first pastor was Marion O. Reneau who served from the time the church was organized until January, 1950. He was succeeded by John W. Borden who served from early 1950 until November of the following year at which time he resigned in order to attend the Mountain Preachers School located at Pineville, Kentucky. He was succeeded by John A. Kelly who served until August, 1952. When he resigned John W. Borden was asked to return as pastor.

When the church built a house of worship in a residential area, neighbors complained and the county planning commission came

down and closed it up. Services were held in the homes of the members for a few weeks after which the order closing the building was cancelled.

The need for a Southern Baptist church in Woodville became apparent to Southern Baptists living in the community where Northern (American) Baptists had a church with a woman serving as pastor. Of course there was the alien immersion and open communion problem, too.

For some time after the church was organized it gave very little to missions, but in recent months since the return of John W. Borden as pastor its gifts to missions have steadily increased. The congregation cooperated with the Tulare-Kings Association until it disbanded at which time it joined with most of the other churches in cooperating with the Fresno-Madera Association.

GOLDEN GATE ASSOCIATION

Alameda, Immanuel Baptist Church

Immanuel Baptist Church, Alameda, which has a present membership of 101, was organized with 18 members September 9, 1951. The church did not grow from a mission, but Walter D. Thompson, who was at that time general missionary, assisted with the organization.

Soon after the church was organized a pastoral call was extended to Mervin R. Megill. He accepted and has remained with the congregation.

Services were first held in a rented store building located at 601 Central Avenue. The following year, however, a building was purchased from another denomination.

The church is generous in its gifts through the Cooperative Program while at the same time participating in the missionary activities of Golden Gate Association.

Albany, Gracemont Baptist Church

Gracemont Baptist Church, Albany, which has a present membership of 158, was organized February 11, 1945 with 13 members.

The first pastor was John Hawkins who served for three months and resigned. He was succeeded by Hubert O. Black who was the pastor from May, 1945 until October, 1947. When Black resigned the church called Ed Garrett, a student in Golden Gate Seminary.

Garrett was the pastor until January, 1950 when he was succeeded by Sam N. Jones. After two years Jones resigned in order to become pastor of the church at Quincy and was succeeded by Dr. Fred L. Fisher, a member of the faculty of Golden Gate Seminary.

During Garrett's ministry Earl R. Bigelow, at that time pastor of the First Southern Baptist Church, Richmond, assisted the congregation in a revival. He took along with him a large canvas sign advertising the meeting. When the sign went up local authorities told them to take it down. The church refused. The police and other authorities threatened prosecution, but when told to proceed, they reneged. When they were called on the telephone by Floyd Looney, editor of The California Southern Baptist, to determine what law the church had violated they refused to talk and the issue was soon closed.

Berkeley, Calvary Baptist Church

The Calvary Baptist Church in Berkeley was organized March 14, 1928 with 12 members and, insofar as can be determined, operated as an independent congregation separate and apart from any association, convention or any other organization of Baptists until it joined forces with the Inter-state Baptist Mission in the early forties. The first pastor was Jay Pruden who served a little more than 10 years. When he resigned in 1938 the church called a pastor by the name of Griffith who served for a little more than six years. On September 4, 1944 the church called E. H. Ratliff, who was the pastor until January 4, 1948. Under his leadership the church sold the property it had acquired at 1908 Addison Street to Golden Gate Seminary. The church has since worshiped in the property but has paid the seminary rent.

When Ratliff resigned in 1948 a pastoral call was extended to Dr. S. G. Posey who, in addition to serving as pastor, was head of the department of religious education in the seminary. He resigned at the end of 1950 to become executive secretary of the state convention. The church was pastorless for the next seven months before a call was extended to Paul A. Meigs.

About 1947 when the Inter-state Baptist Mission was in the process of dissolving, the Calvary Church began its cooperation with Golden Gate Association and the state and Southern Baptist conventions. Later when dissension arose in Golden Gate Association, it joined in creating New Golden Gate Association which existed for a few years before fellowship was restored and most of the churches were back in fellowship with the Golden Gate Association.

Berkeley, Immanuel Baptist Church

The Immanuel Baptist Church in Berkeley grew from a mission sponsored by Calvary Baptist Church in the same city and was organized with 33 members July 26, 1953. At the organization meeting the congregation agreed to cooperate with Golden Gate Association, the state and Southern Baptist conventions; send The California Southern Baptist to all the members, and extended a pastoral call to Norman B. Short.

Services are being held temporarily at 1000 University Street in Berkeley.

Castro Valley, First Southern Baptist Church

Early in 1950 there was a rumpus in the First Southern Baptist Church, Hayward, which resulted in the pastor, W. M. Averett, and a group of the members withdrawing in order to organize Valley Baptist Church. Averett became pastor of the new congregation but stayed only a few months before resigning to accept the pastorate of the First Baptist Church, Richton, Mississippi. When he vacated the Valley Church pulpit he was succeeded by Johnnie Hughart under whose leadership a rumpus soon developed which resulted in his taking with him 15 members to nearby Castro Valley where in a rumpus room in the home of Tom Scott, Trinity Baptist Church was organized June 8, 1952 with 16 members. By the time Golden Gate Association met in 1953 the membership had increased to 35 and the name of the congregation changed to First Southern Baptist Church.

The church, under the pastoral leadership of Eugene M. Greenfield, has a high per capita rate of giving to missions.

Decoto, Hillview Baptist Church

Hillview Baptist Church, Decoto, is located near Hayward in the San Francisco Bay area and was organized some time in 1953. No information is available concerning it except that Richard Hopkins, a son-in-law of Harold E. Dye, is the pastor.

Hayward, Alta Vista Baptist Church

Alta Vista Baptist Church, located at 27794 Niles Road a few miles south of the heart of the city of Hayward, grew from a mission of what is now Calvary Baptist Church in Oakland, and was organized with 33 members April 27, 1950. Robert Wayman was the first pastor. He resigned in November after the church was organized

and was succeeded by Dr. A. J. Hyatt who served from December, 1950 until July, 1951 when he was succeeded by W. H. Cheney.

For the past two years the church has been in the process of acquiring property and constructing a new building. By good fortune some buildings were purchased, wrecked, and enough material salvaged to build a large, attractive building without much additional cost. At the same time considerable material salvaged from the buildings which the church purchased was sold at a profit. For instance, the members found several hundred dollars worth of cork in the floor of an old ice plant which was purchased and wrecked. They exchanged the cork for cash.

Pastor Cheney and the members of the Alta Vista Church have demonstrated that any congregation can have a nice building if willing to work and pay the price.

Hayward, First Southern Baptist Church

First Southern Baptist Church, Hayward, was organized September 27, 1945 with 27 members. It grew from a mission of what is now known as Calvary Baptist Church, Oakland, which was in those days known as East Oakland Baptist Church. The first pastor was George B. Kendall who served until about 1947 when he was succeeded by W. M. Averett. Under Averett's leadership the church almost completed a building, but internal strife resulted in a split and the organization of another church which called Averett as pastor. Owen Compton became pastor about 1951 and served for two years. He was succeeded by Paul Palmer who lasted only a few months and was succeeded by Robert Gingrich.

The church, which has a present membership of 206, originally cooperated with Golden Gate Association but later participated in the organization of New Golden Association when there was dissension among Baptist churches in the bay area. Eventually the difficulties were settled and the two groups went back together.

For some reason no response was given to a questionnaire sent to the congregation; therefore, the only information available has been gleaned from the files of The California Southern Baptist.

Hayward, Stewardship Baptist Church

The Stewardship Baptist Church, Hayward, is the result of a split in the First Baptist Church, San Lorenzo, and was organized with 23 members February 21, 1948. Services were first held in a

two-car garage at the home of Silas Hill. Later the church secured property on South Garden Street at Marin Avenue.

The first pastor was Arthur J. Estes who served until December 31, 1949 at which time he resigned to become a chaplain with the armed forces. He was succeeded by Earl Cummings who served from January, 1950 until March, 1951. The present pastor is Harry G. Loving whose father was for five years pastor of the First Southern Baptist Church in Bakersfield and who is now pastor of Bethel Baptist Church in Concord.

The church has in every way justified its organization. For instance, it had a standard Sunday school while still meeting in a two-car garage. It has declined in its gifts to missions during the past year during which time considerable money has been expended in building a new house of worship. The present membership is 129.

Hayward, Valley Baptist Church

Valley Baptist Church, Hayward, was organized as the result of a split in First Southern Baptist Church, Hayward, and began with 44 members May 31, 1951. The first pastor was W. M. Averett who had previously been pastor of First Southern in Hayward. Averett served for five months and resigned. He was succeeded by John P. Hughart who was the pastor from October, 1951 until May of the following year. When he resigned the church called Frank N. Tamasy who served from June, 1952 until February, 1953. He was succeeded by Gene Kennedy who served only a few months. The present pastor is William Garner.

So far the church has not made rapid growth numerically and has been somewhat limited in its gifts to missions. Property for a church home, however, has been purchased.

Livermore, Trinity Baptist Church

The Trinity Baptist Church, Livermore, grew from a mission established by Golden Gate Baptist Church in Oakland and was organized with 35 members December 14, 1952. The present membership is 95.

The mission was established on June 8, 1952 with Ruel R. Cook as pastor. He led the group into the organization of the church which called him to be pastor.

Some churches which have been organized for years have given less to missions than the Livermore congregation.

Newark, First Baptist Church

The First Baptist Church in Newark was organized with eight members February 24, 1952. The present membership is 73.

The church grew from a mission established by the First Southern Baptist Church in Hayward after a group had carried on a mission for six months.

From the beginning the congregation has been under the pastoral leadership of William E. East who, in reporting on the activities of the church, says: "At first we met next to a pool hall and the 'music' and noise disturbed the services. Drunks would also come into our services and create a disturbance. We were able after some time to secure a more desirable place to meet."

The church has established a mission at Centerville and has also shared its limited income with world missions.

Oakland, Calvary Baptist Church

Calvary Baptist Church in Oakland was assisted in its organization by the First Southern Baptist Church (now Central) in Alameda. It was organized with 20 members in July of 1947 at which time the name East Fourteenth Street Baptist Church was adopted and W. H. Cheney was called as pastor. Cheney remained with the congregation until July of 1951 when he was succeeded by the present pastor, Kenneth Bolinger.

In 1952 the church purchased property located at 2005 90th Avenue and changed the name to Calvary Baptist Church. Since that time, however, a still more desirable location has been purchased from the Lutheran congregation at a cost of \$40,000 but occupancy of the new property will be delayed until some time in 1954.

Immanuel Baptist Church, Alameda, Second Baptist Church, San Leandro, and Alta Vista Baptist Church in Hayward all grew from missions established by Calvary Baptist Church.

Oakland, East Oakland Southern Baptist Church

The East Oakland Southern Baptist Church was organized November 19, 1944 with 30 members. The present membership is 170.

At the organization meeting a pastoral call was extended to Carroll R. Crouch who served until September, 1946 when he was succeeded by George B. Kendall whose stay ended one month short of two years. The next pastor was Myron H. Stagg who served only four months and was succeeded by Howard Thompson in May, 1949.

Thompson's pastorate ended on Armistice Day, 1951 and a week later the present pastor, J. Warren Smith, was called.

In the early years it was generous in its gifts to missions, but internal strife developed and by 1951 it was not giving anything through the Cooperative Program. The records show, however, that contributions have been resumed and are steadily increasing.

Oakland, First Southern Baptist Church

The First Southern Baptist Church in Oakland was organized June 26, 1947 with 13 members. It grew from a mission sponsored by the First Southern Baptist Church in Alameda. Services were first held in a funeral home located at Sixth Avenue on Fourteenth Street. In a few months, however, a dwelling house was purchased on Eleventh Avenue a few blocks away. After a battle with the city planning commission, services were held in the dwelling house until the present property located at 1649 Twelfth Avenue was purchased in August, 1952. The membership which now numbers 146 has been under the pastoral leadership of J. E. Chaffin since the church was organized. The congregation has cooperated with the Golden Gate Association and has been sympathetic with the Southern Baptist mission program since its organization.

Oakland, Golden Gate Baptist Church

Golden Gate Baptist Church was organized in 1892. The first pastor's name was Huddleson. The date of his resignation is not known and the record of many others who served before 1922 has not been preserved. It is known, however, that a pastor by the name of Fuller was called in 1922 and remained with the church for five years. He was succeeded by M. O. Brininstool who served for two years and was succeeded by Hurchell H. Stagg who served from 1929 until some time in 1930. He was succeeded by L. D. Lagee who likewise stayed a year and resigned. The next pastor was Floyd Brown who lengthened his stay from 1931 until 1934. He was succeeded by John Skaglund who resigned after one year.

In 1935 a pastoral call was extended to Ralph Cobb who served for two years and was succeeded by I. B. Hodges who served for the next nine years. During Hodges' pastorate the church withdrew from the Northern Baptist Convention and joined forces with California Southern Baptists. It was I. B. Hodges who founded Golden Gate Seminary in 1944 and arranged for the Golden Gate congregation to allow the seminary to hold classes in the church building. When Hodges resigned he was succeeded by Leslie E. Sanders who was the

pastor until 1949. Next in line was Clarence A. Moore who came from New Mexico to attend Golden Gate Seminary. Moore was succeeded by Howard Russell in 1953 who served only a few months.

The Golden Gate Church has had a part in establishing a number of missions which have become churches, the most recent one being Trinity Baptist Church in Livermore.

Oakland, University Baptist Church

University Baptist Church, Oakland, was organized by I. B. Hodges, founder and first president of Golden Gate Baptist Theological Seminary. The organization meeting was held May 5, 1947 at which time 13 Baptists formed the charter membership. The latest report from the congregation says there are 72 members.

Hodges was pastor of the church from the time it was organized until December 28, 1949. He was succeeded by Allen Farrow who was the pastor for a little more than a year. When Farrow resigned the church called Raymond Thompson who began his service in April, 1951 and served until January 23, 1952. The present pastor is Henry Johnson.

The church met in three different dwelling houses until June, 1952 at which time the group moved into a building located at 332 Alcatraz Avenue which was originally built by the Baptists but was later taken over by a Lutheran group.

The church did not make much progress until the present property was purchased. Only 15 members were present on the night the church building was bought at a cost of \$21,000. Today the church is one of the most generous congregations in Golden Gate Association when it comes to giving through the Cooperative Program.

Pleasanton, First Baptist Church

The First Baptist Church in Pleasanton, which now has a membership of 56, was organized February 2, 1950 with 12 members. At the organization meeting the name Pleasanton Baptist Church was agreed upon, but since there was no other Baptist church in town the present name was adopted three months after organization.

Without a sponsoring church a few Baptists in the community got together and organized a Sunday school. William B. Minor preached to the group before they organized into a church. He continued to give his assistance to the congregation until the present pastor, V. E. Black, was called four months after the church was organized. The group cooperates with Golden Gate Association.

San Leandro, First Baptist Church

The First Baptist Church, San Leandro, was organized by its first pastor, A. T. Douglas, August 25, 1943. For some time there was considerable opposition from the Bay Cities Baptist Union headed by Dr. Earl Smith. Newspapers got hold of the story and there was publicity which did not help either Southern or Northern Baptists.

The church has never become large. It started with eight members and the present membership numbers 65. Douglas was succeeded as pastor by I. E. Owen in July of 1947.

San Leandro, Second Baptist Church

The Second Baptist Church, San Leandro, was organized November 19, 1950 with 12 members. The present membership is 68. The congregation was first known as Grace Baptist Church, but the name was changed July 4, 1951 because there was another Baptist church in the city by the same name. The congregation grew from an eight-months-old mission established by what was then known as East Fourteenth Street Baptist Church in Oakland, but what is now known as Calvary Baptist Church.

The first pastor was Carl Majors who was called at the organization meeting and served until November 1, 1951. When he resigned the church called M. E. McIver who served until June, 1952. Warren G. Hall is the present pastor.

The congregation cooperates with Golden Gate Association and is generous in its gifts through the Cooperative Program.

San Lorenzo, First Baptist Church

The First Baptist Church, San Lorenzo, was organized July 9, 1942 with 17 members. The first pastor was A. J. Byrd who served from the date of organization until October 18, 1942. He was succeeded by H. L. Wyatt who served for one year and resigned. Wyatt was succeeded by R. E. Cure who was the pastor from 1944 until 1946. Under Cure's leadership the church secured valuable property which consisted of some two acres of ground, some large dwellings, and a barn which was converted into a temporary church home. Internal dissension arose which resulted in Cure's resignation and the organization of the Stewardship Baptist Church. The next pastor was I. B. Hodges, for nine years pastor of Golden Gate Baptist Church and the founder of Golden Gate Seminary. He resigned after one year and the church called J. H. Williams under whose leadership the First Southern Baptist Church, Modesto, extricated itself from

the Landmarks. Williams served for two years and was succeeded by C. C. Bowen. There were stormy sessions during Bowen's pastorate during which time the church sold its property and purchased a church building from another denomination. On one occasion a council of preachers and deacons from nearby churches was called to arbitrate a "Baptist row." When Bowen resigned the church turned again to its former pastor, I. B. Hodges, who served from 1949 until 1951. He resigned and the church turned again to a former pastor, R. E. Cure, who served for a few months before the church split again with Cure taking part of the members to form a new congregation. When Cure resigned the church turned for the third time to I. B. Hodges who has been with the congregation for the past few months. Hodges reports that the congregation's long years of internal strife have left unfavorable influences in the church and community, but that there is every evidence harmony will be restored and the church will forge ahead.

San Lorenzo, Halcyon Baptist Church

The Halcyon Baptist Church in San Lorenzo was organized October 21, 1950 as the Washington Manor Baptist Church with 12 charter members at the organization. Three years later the name was changed to Halcyon Baptist Church. Few churches have given as much per capita through the Cooperative Program.

The church grew from a mission sponsored by the First Baptist Church in San Lorenzo. H. Paul Smith was called to be the pastor at the organization meeting, accepted, and is still serving in that capacity. The church has a continuous record of cooperation with Golden Gate Association and the state and Southern Baptist conventions.

HARMONY ASSOCIATION

Carpinteria, First Baptist Church

The First Baptist Church, Carpinteria, grew from a mission of the First Southern Baptist Church in Santa Barbara and was organized with 12 members May 17, 1953. E. E. Fairchild served as mission pastor, but resigned soon after the church was organized. He was succeeded by Lloyd H. Stewart.

The Carpinteria church soon purchased property, bought a building which was moved onto the site and converted into a church home.

From the beginning it has shared its income with missions through the Cooperative Program.

El Rio, First Baptist Church

The First Baptist Church in El Rio was organized on March 20, 1952 with 23 members. The membership increased to 60 during the first year and the September associational letter reported 80 resident members.

The church grew from a mission sponsored by the First Southern Baptist Church in Oxnard. One month after the organization a pastoral call was extended to Garland Walker, a preacher belonging to the First Southern Baptist Church in Santa Paula.

Starting without a place to meet, the church has rented a condemned school building at a cost of \$60 per month. In an effort to secure a building site the church has experienced considerable trouble with the local planning commission which has succeeded in getting most of the territory zoned against churches. Latest reports indicate that this difficulty is being overcome and the church is in the process of purchasing a site on which a building will be erected to care for 750 in Sunday school.

Fillmore, First Baptist Church

The First Baptist Church in Fillmore, which reports a present membership of 128, was organized July 4, 1942 with 11 members. It was originally known as the First Southern Missionary Baptist Church, but later the words Southern Missionary were dropped.

The first pastor was G. E. Lackey, a brother of R. W. Lackey who served as the convention's first executive secretary. He was pastor from August 30, 1942 until December 10, 1944. He was succeeded by J. B. Sims who was pastor from February, 1945 until July, 1947. The next pastor was Patrick S. Beauchamp who served only two months and became homesick for Texas. He was succeeded by L. S. Hill who served from September, 1948 until July, 1950. When he resigned the church extended a pastoral call to W. J. Ballard who served for a little less than a year. The present pastor is L. D. Hendon who has served since November, 1951.

The Fillmore church owns its own property debt free and is steadily becoming one of the stronger churches in its support of missions. It cooperated with the Pacific Association until the Harmony Association was organized.

Meiners Oaks, First Baptist Church

The First Baptist Church, Meiners Oaks, grew from a mission established by the First Southern Baptist Church, Santa Paula, and

was organized with 14 members August 30, 1951. The present membership is 48.

General Missionary Ed F. Harness was active in establishing the mission, but L. S. Hill (since deceased) became the first pastor October 27, 1951 and served until March the following year. A few months later the congregation called D. R. Thompson who served for two months before he was succeeded by W. A. Batey. The present pastor is John H. Hicks.

The church has been faithful to a promise made at the organization meeting to support world missions through the Cooperative Program.

Moorpark, First Southern Baptist Church

The First Southern Baptist Church in Moorpark grew from a mission of the Immanuel Baptist Church, Santa Paula, and was organized with 13 members on the 22nd day of January, 1950 (the Immanuel Baptist Church was composed of members who withdrew from the First Southern Baptist Church in Santa Paula. The church later disbanded and most of the members returned to First Southern).

The first pastor was Lloyd H. Stewart. He resigned in August of 1951 and General Missionary Ed F. Harness gave assistance to the church until Walter A. Hughes was called. Since Hughes' resignation the church has been under the pastoral leadership of Archie H. Jones. The 76 members of the congregation own a good church home which they purchased from the Methodists. At the organization meeting a vote prevailed to send The California Southern Baptist to all the members, to cooperate with the state and Southern Baptist conventions, and the Pacific Baptist Association. The next year the association was divided and the church affiliated with the newly organized Harmony Association.

Oxnard, First Southern Baptist Church

The First Southern Baptist Church, Oxnard, which has a present membership of 348, started with 11 members December 9, 1945. The church can boast of no church establishing a mission out of which it grew, but rather Murry E. Hall, who became the pastor when the church was organized and has remained with it through all the years, got a small group of Southern Baptists together and organized the church in a dance hall where services were held for nine months.

In referring to the history of the church Hall says: "The dance hall was the only place we could get to meet and we paid \$12.50 for every service we held. There was a dance every Saturday night and

the custodian refused to clean up the hall after it was over. We had to go down early every Sunday morning, sweep out the building, clean up the mess which included empty whiskey bottles. The only heat in the building was a small cook stove. We almost froze to death. Nevertheless, the Lord was with us and many souls were saved in that dance hall."

In 1947 the church moved into a tent which was rented and put up on a vacant lot purchased by the congregation. In a few months a wind storm swept in and completely demolished the tent. The members got together and in record time put up a church building and moved into it. Since that time much additional room has been added to the original building. In the meantime missions at Thousand Oaks and El Rio have been organized which have since become churches.

The congregation has had fellowship with three associations, Calvary, Pacific and Harmony. These changes have come about as the churches have multiplied and new associations organized.

Through all the years the congregation has been enthusiastic in its support of world missions.

Santa Barbara, First Southern Baptist Church

The First Southern Baptist Church, Santa Barbara, was organized with 39 members January 24, 1952. The church did not grow from a mission but was organized by former members of Temple Baptist Church, Santa Barbara, who were dissatisfied with the pastoral leadership of A. T. Estes.

General Missionary Ed F. Harness assisted in the organization and supplied the pulpit much of the time before a pastor was called. In May of 1952 J. L. Thomas, Jr. became the pastor. Under his leadership the membership has increased and a church home has been purchased.

Services were first held in members' homes and in two different club houses.

The church has manifested its interest in missions by establishing a church at nearby Carpenteria and by cooperating with Harmony Association and the state and Southern Baptist conventions.

Santa Barbara, Temple Baptist Church

The Temple Baptist Church, Santa Barbara, was organized from a six-months-old mission established by the Calvary Baptist Church,

Ventura. The organization meeting was held April 18, 1948 when 16 persons became charter members.

Services have been held through the years in a club house on which Claude F. Harwell, Ventura Baptist layman, has paid many hundred dollars for rent.

The history of the church has been somewhat tragic. In the first place the organization was hurried up in order to have Dr. A. F. Crittendon, executive secretary of the state convention, present. Floyd E. Pittman, who was general missionary in the area and who had done much to develop the mission, was not advised concerning plans to organize and was not present. The result was that some people got in the organization whose baptism was in question and who were suffering from doctrinal dyspepsy. Within a few months the church disbanded, leaving out of the new organization those who were regarded as objectionable. In the process some wheat came up with the tares and was lost to the congregation.

The first pastor was Ira Patishall who served until August, 1949. He was succeeded by A. T. Estes who served from September, 1949 until July, 1952. For some time before Estes resigned there was strong opposition to his leadership which resulted in a split with many of the members organizing another church. When he resigned the membership was small and the attendance smaller. He was succeeded by J. C. R. Hendon who has been the pastor since September, 1953.

The church originally cooperated with Pacific Association, but when the territory was divided it logically cast its lot with the Harmony Association.

In proportion to its numerical strength the church has through all the years been generous in its gifts to world missions.

Santa Paula, Calvary Southern Missionary Baptist Church

The Calvary Southern Missionary Baptist Church, Santa Paula, was organized March 21, 1947 with 29 members, most of whom withdrew from First Southern Baptist Church in Santa Paula.

Services through the years have been held on the Limoneira Ranch, a few miles out of the city.

The first pastor was S. E. Dunham who served from October, 1947 until August, 1949. He was succeeded by J. W. Dodd who has been the pastor since November, 1949.

The Calvary Church cooperated with Calvary Association before joining the Harmony Association.

The first two years after the church was organized it was generous in its gifts to missions, but for several years it has given very little to world missions.

Santa Paula, First Southern Baptist Church

The First Southern Baptist Church in Santa Paula, which has a present membership of 336, was organized on the 29th day of July, 1941 with 11 charter members. The congregation adopted the name First Southern Missionary Baptist Church, but later voted to drop the word missionary. The first pastor was J. O. Bullock who was called at the organization meeting and served until January of the following year. In March, 1942 Silas Hill became the pastor and served until July 18, 1943. When he resigned a pastoral call was extended to J. O. Hux who served from August, 1943 until January, 1945. The next pastor was Leonard R. Rhoads who served from January, 1945 until May, 1947. Under his leadership the present auditorium was built.

When the church was organized it rented a small building from the Union Oil Company. It later purchased the building and three adjacent lots. In the meantime a group withdrew from the church and organized Calvary Baptist Church on Limoneira Ranch and the church called D. C. Bivin who was the pastor from June, 1947 until April, 1950. Under his leadership the church had a hectic time. It built a parsonage, but got into financial difficulty and sold it. In opposition to his leadership many of the leading families withdrew and organized Immanuel Baptist Church. First Southern gradually deteriorated under Bivin's leadership, and Pacific Association voted to have no fellowship with the church so long as Bivin was the pastor. When he resigned, however, the Immanuel Church disbanded and practically all of the members returned to their first love.

As soon as fellowship was restored a pastoral call was extended to Dr. C. E. Wilbanks who was at that time secretary of evangelism for the state convention. He wrestled with the problem for weeks, but finally declined. On July 29, 1950 a call was extended to W. H. Rosecrans. He accepted and has since been leading the church in a constant program of missionary endeavor.

The Meiners Oaks church grew from a mission sponsored by First Southern.

When the church was organized it affiliated with Calvary Association. Later it assisted in organizing Pacific Association. When Pacific Association voted to divide in order to form Harmony Association, the church participated in the movement. It should be stated at this point that fellowship with Pacific Association was soon restored after Bivin resigned the pastorate.

Santa Susana, First Baptist Church

The First Baptist Church, Santa Susana, grew from a mission of the First Baptist Church, Moorpark, and was organized September 13, 1953 with 35 members.

General Missionary Ed F. Harness took the initiative in getting the believers together in the Santa Susana community and after six weeks of hard work the church was organized.

Harness remained with the group for a few Sundays, arranged for pulpit supplies when he could not be present, after which he got in touch with Dave Chamblin who was extended a pastoral call.

It has been reported that Santa Susana already has a larger attendance than the congregation which sponsored it as a mission and grew it into a church.

Thousand Oaks, First Baptist Church

The First Baptist Church, Thousand Oaks, was organized in December, 1950 with 29 members. The present membership is 59.

General Missionary Ed F. Harness took the initiative in calling a group of Southern Baptists together. He soon led them in the organization of a church and served as supply pastor for a few months. The first regular pastor was Leroy Jones who served from June, 1951 until July, 1952. He was succeeded by Walter H. Mikley. The 1953 associational letter reported the church pastorless.

Few churches of comparable size have given as much to missions as has the Thousand Oaks church. When the congregation was organized a petitionary letter was sent to the Pacific Association. When Harmony Association was organized messengers from Thousand Oaks church participated in the organization.

Ventura, Calvary Baptist Church

The story of Calvary Baptist Church, Ventura, dates back to the early '40's when Silas B. Cooper, a Mississippian by birth, was serving as a navy chaplain in World War II. He and his family lived for awhile in Ventura during which time they became acquainted with Claude F. Harwell and other Southern Baptists living in the city. They dreamed of the day when the war would be over and Cooper would come to Ventura and organize a Southern Baptist church. In the meantime Harwell deposited a considerable sum of money with the state convention to be held in trust for the building of a Southern Baptist church in Ventura.

The church was organized July 28, 1946 with 23 charter members. Silas Cooper was called as pastor. In the meantime Cooper did not

secure his release from military duty as soon as it was expected and various ones of the convention's department heads, including Executive Secretary A. F. Crittendon, filled the pulpit for several Sundays. When Cooper's release was further delayed the church secured the services of Harold Diggs, himself a former chaplain, who served as supply pastor until Cooper's release.

When Cooper arrived some months later he lost no time in moving the congregation from a club house where services had been held into the first unit of a church home which had been constructed on a building site located at 65 McMillan Street. He worked hard, but soon developed a heart condition which was destined to claim his life. He resigned in July, 1948 and the church immediately called the present pastor, Robert D. Hughes, under whose leadership the congregation has built one of the most beautiful auditoriums occupied by any Southern Baptist church in California.

Through the years the church has increased in membership and has become increasingly generous in its contributions to world missions. It has also been active in the work of the local district association and has established Temple Baptist Church in Santa Barbara. At present the congregation is sponsoring a mission in Ventura.

LOS ANGELES ASSOCIATION

Artesia, Carson Street Baptist Church

Carson Street Baptist Church in Artesia was organized October 21, 1951. The number of charter members is not known since there was no response to a questionnaire sent to the church. It is known, however, that the congregation was organized due to a split in the First Baptist Church over the leadership of the pastor, F. M. Box. The congregation, which has a present membership of 82, called Box at the organization meeting. He accepted and has remained with the church.

Artesia, First Baptist Church

First Baptist Church, Artesia, was organized October 17, 1948. No response was given to a questionnaire so the number of charter members is not known. It is known, however, that when property was first purchased services were held in a large chicken house which was located on the lots. Some people who were inclined to sneer referred to the members as chicken house Baptists. The church didn't stay in the chicken house, but instead built a nice building.

Evidently, F. M. Box was the first pastor, for he was there in 1949 when the church reported 23 baptisms, 50 additions by letter, and a

membership of 74 to the annual meeting of Los Angeles Association. The present pastor is E. L. Patton who is ministering to a membership of 232.

Baldwin Park, Carmel Southern Baptist Church

Carmel Southern Baptist Church, Baldwin Park, was organized on George Washington's Birthday, 1953 with 32 members. The church was organized from what was known as the Syracuse Mission which had been sponsored five months by the First Southern Baptist Church in El Monte. Eugene Moreland, who served as mission pastor, has remained with the congregation.

Soon after the organization meeting the congregation purchased a dwelling house which was intended for a church home, but was condemned by the "powers that be." Since that time the church has been working hard in an effort to provide a suitable house of worship.

It is numbered among the churches of Los Angeles Association and is loyal to the world mission program of Southern Baptists.

Baldwin Park, First Baptist Church

The First Baptist Church, Baldwin Park, was organized with 26 members, October 31, 1948. It grew from a mission established by the Calvary Southern Baptist Church in El Monte.

The first pastor was W. E. Collins who served from the date of organization until May, 1950. He was succeeded by Terry Latham who served from June, 1950 until January, 1951. When he resigned the church called M. E. Cunningham who served for less than three months. He was succeeded by Waldo R. Specht who was the pastor from May, 1951 until the summer of 1953. The present pastor is Benny Bates.

Services were held for approximately four years in a legion hall before the congregation constructed its own building. The church has always given to missions, though its contributions have never been large. This is probably due to the lack of a church home.

Bell, First Baptist Church

The First Baptist Church in Bell is a product of the missionary efforts of the First Baptist Church, Bell Gardens, and the late Milton E. Cunningham, who served for years as general missionary in the Los Angeles area. It was organized January 10, 1950 with 29 members. Cunningham served as pastor for five months, after which the church was under the pastoral leadership of E. Hardy Childress until

he was called to military duty as a chaplain in January, 1952. After being pastorless for five months a call was extended to C. E. Bolin.

Soon after the church was organized a building was purchased which had previously been occupied by some branch of the Holiness movement. The present membership of over 200 gives generous support to missions through the Cooperative Program while at the same time cooperating with the mission program of Los Angeles Association.

Bellflower, Bethany Baptist Church

Bethany Baptist Church, Bellflower, was organized with 32 members March 13, 1949. The present membership is 332. The congregation grew from a mission established by the First Southern Baptist Church in Long Beach.

One month after the church was organized Dale D. Huffman became the pastor. He has through the years led the group from one place to the other as they have outgrown different places of meeting. On October 25, 1953 a large beautiful house of worship was dedicated without the slightest suggestion that a new pastor was needed. Through all the years of the church's growth and expansion generous contributions have been made to world missions.

One of the most promising churches in the Los Angeles area was organized in Paramount recently from a mission established by the church in Bellflower.

Bell Gardens, First Baptist Church

The First Baptist Church, Bell Gardens, was organized with 16 charter members November 14, 1937. For some time after its organization there was much opposition from Northern Baptists and others in the community. Local authorities drove the church from its first location after neighbors circulated a petition to have the doors closed because they didn't want a church in the neighborhood. When the present location was secured at 6100 E. Florence Avenue the congregation proceeded to build a small house of worship. Since most of the members came from parts of the country where church houses could be built without getting approval of planning commissions and what have you, they overlooked the little formality of getting a use permit. Soon they were visited by various officers of the law who ordered construction stopped. The members bowed their necks, paid no attention to the netting, and kept on driving nails and sawing lumber. They were constantly threatened, but none of them went to jail. The church soon outgrew the first building and an addition was built. The

church continued to grow in spite of its share of internal strife, for it had in its membership Baptists from various sections of the country, some of whom were not strong in their Baptist convictions.

The first pastor was C. L. Guttery who served from the date of organization until November of the following year. In April, 1939 Alonzo Yancey became the pastor and served until February, 1943. Under Yancey's leadership the church joined forces with Southern Baptists who had by that time organized both San Joaquin Valley Association and later the state convention. When the church was organized it was without cooperation with any other Baptist group. After Yancey resigned Woodrow Brister was called and served from May, 1943 until October, 1944. During Brister's pastorate the church assisted in the organization of Los Angeles Association. His pastorate terminated in a split which resulted in the organization of Gage Avenue Baptist Church of which he became pastor. D. A. Dalby became pastor of First Church in December, 1944 and remained until February, 1949. Under Dalby's leadership the church made phenomenal growth and built the present auditorium. He was succeeded by Olie T. Brown who served for more than two years before resigning to give his time to California Baptist College. When Brown resigned in August, 1951 the church called H. S. Reeves whose pastorate ended with a split in the church three months later. Reeves took a group a few blocks away and organized Central Baptist Church which later disbanded. The present pastor is Horace Marks.

The Bell Gardens church, which has a present membership of 381, has organized some of the strongest churches in Los Angeles County. Among them are First Baptist Church, Bell; First Southern Baptist Church, El Monte; Narbonne Avenue Baptist Church, Lomita; First Southern Baptist Church, North Hollywood; Trinity Baptist Church, Lynwood, and the First Southern Baptist Church, Downey. Through all the years it has been generous in its gifts to missions.

Bell Gardens, Gage Avenue Baptist Church

On the 19th day of November, 1944, 19 members constituted the Gage Avenue Baptist Church in Bell Gardens. The congregation grew from a mission sponsored by the First Southern Baptist Church in El Monte and the first pastor was Woodrow Brister who was previously pastor of the First Baptist Church in the same city but resigned due to dissension. He resigned early in 1947 and the church called W. E. James who was the pastor until some time in '48. Upon his resignation a pastoral call was extended to C. L. Randall. He served

until July of 1949 when it became known that he was suffering from leukemia, a disease which was destined to take his life in a few weeks.

Since 1949 the church has been under the pastoral leadership of Hubert O. Black. The congregation has a membership of 280 and has been active in Los Angeles Association's mission program, having established churches in South Whittier, Pico, and Downey.

Compton, First Southern Baptist Church

The First Southern Baptist Church, Compton, was organized on April 8, 1945 with 13 charter members. The present membership is 328. It was sponsored by what is now known as Narbonne Avenue Baptist Church, Lomita, but in those days it was known as Lomita Boulevard Baptist Church. A minister by the name of Morgan was the first pastor, but he served less than two months and resigned. The present pastor, Wade R. Campbell, was called on June 17, 1945. The church has from the beginning been generous in its contributions to missions through the Cooperative Program as well as other mission causes. It has reported no missions which have grown into churches. The West Compton Mission, which met at 1126 E. Rosecrans Avenue in Los Angeles, was abandoned after it became evident that a large Negro population was destined to settle in the area where the mission was established.

Compton, Grace Southern Baptist Church

The Grace Southern Baptist Church in Compton was organized with 14 members on the 14th day of August, 1949, and was given the name South Main Baptist Church. Services were first held in a rented building on South Main Street. Progress was rapid at first, even though the church did not spring from a mission. It was established through the initiative of J. J. Via, who has been the pastor since its organization. Within a few months Sunday school attendance reached 85 and a Vacation Bible school attracted an enrolment of 125. Within a few weeks after the church was organized Negroes began to move into the community and the white population started moving out. This shift in population naturally affected the growth of the church. In the meantime the building in which they were meeting sold and the congregation was forced to hold services in the pastor's home for 14 months. A few months ago, however, a new temporary location was established on Haskins Lane at Olive Street in rural Compton. The name of the church has been changed to Grace Southern Baptist Church. The congregation of 64 members cooperates with the Los Angeles Association.

Dominquez, First Southern Baptist Church

First Southern Baptist Church, Domiquez, near Los Angeles, has not always given full cooperation with Southern Baptists. For some reason no response was given to a questionnaire; therefore very little information concerning the church is available. It is known, however, that P. R. Warren is the pastor and that the church made some contributions to world missions during the past year.

Downey, First Southern Baptist Church

The First Southern Baptist Church, Downey, grew from a mission sponsored by the First Baptist Church, Bell Gardens, and was organized with 13 members October 15, 1948. The present membership is 163.

The first pastor was Marshall S. DeVaughan who served from the date of organization until October of the following year. He was succeeded by J. Elmore Bailey who was the pastor from February, 1950 until August, 1952. The present pastor is Harold R. Anderson.

As late as January, 1952 during a period when the church was pastorless, services were held on a rented vacant lot with two small tents set up side by side with the inside walls raised up to lengthen the "auditorium." On a Sunday morning during this time Arthur E. Brown was preaching when a big rainstorm separated him from his congregation. The worshipers were in one tent, he was preaching in another, and the rain was coming down between.

After this experience the church went after a building with a determination that paid off. Practically every employed member borrowed \$100 to pay down on a building site. In a few months the church was worshiping in its own building and the pastor was living in a good home purchased by the congregation.

In addition to participating in the missionary activities of Los Angeles Association, the church has established the First Baptist Church, Hollydale, and the Immanuel Baptist Church in Downey. Its contributions to world missions through the Cooperative Program have been somewhat limited.

Downey, Immanuel Baptist Church

Immanuel Baptist Church in Downey was evidently known originally as Woodruff Baptist Church, for it was organized in 1949, the same year that a congregation known as Woodruff Baptist Church was organized, but is no longer listed in the Los Angeles Association's directory under that name. No response was given to a questionnaire

sent the congregation but it is known that Woodruff Baptist Church was organized in 1949 and that Cecil Winfrey was the pastor a year later. It seems from the records that Woodruff Church dropped out of the picture and by 1951 there was a congregation known as Immanuel Baptist Church in Downey and John W. Long was the pastor. A later report states that Jack Blankenship is the pastor and the membership is 31, which is fewer than belonged to the congregation some time ago.

Downey, Trinity Baptist Church

The Trinity Baptist Church in Downey, which sprang from a mission sponsored by Gage Avenue Baptist Church, Bell Gardens, was organized October 19, 1952 with 25 charter members. Spearheading the movement was O. Dean Johnson, well known California Southern Baptist layman who has taken the initiative in establishing many other Southern Baptist churches.

When the church was organized a pastoral call was extended to Olie T. Brown, a former pastor of First Baptist Church, Bell Gardens, and more recently dean of California Baptist College. The church has experienced steady growth in membership and has purchased a large dwelling house which is being used temporarily for a church building. The church was born missionary and has been generous in its gifts through the Cooperative Program and to Los Angeles Association and was the first church to vote to give California Baptist College a \$1,000 Broadway Bond.

East Los Angeles, Bethel Mexican Southern Baptist Church

The Bethel Mexican Southern Baptist Church, located at East Sixth Street at Sidney Drive in East Los Angeles, was organized with 10 members December 14, 1952. The present membership is 30. The church grew from a mission sponsored by the First Mexican Baptist Church located at Sixth and Farris streets in Los Angeles. The pastor is Jose Rameriz Estrada.

Like most Mexican congregations, it cooperates with the Southern Baptist Mexican Association which is state-wide. It also is listed as a cooperating constituency of Los Angeles Association and gives a small amount to missions through the Cooperative Program.

El Monte, Calvary Southern Baptist Church

Calvary Southern Baptist Church, El Monte, was organized as the result of a split in First Southern Baptist Church in the same city. It came about when strong opposition to the leadership of W. B.

Huntsberry developed in First Southern of which he was pastor. In a show-down vote the majority of the members voted to retain Huntsberry, but he resigned giving as his reason that he could not lead the church with such noticeable opposition. At the same time Tommy Lane, who was assistant pastor in charge of music and education, resigned. On the following Sunday, however, a majority of the members present voted to retain Lane. This action resulted in 66 of the members, who had voted to retain Huntsberry, withdrawing from the church in order to organize a new congregation.

The organization meeting was held August 22, 1947 at which time a pastoral call was extended to Huntsberry. He accepted and remained until February, 1949. Under his leadership the church built a small building on a valuable location which was purchased. When he resigned the church called B. H. Truhitte who accepted but resigned within a few weeks. Incidentally, Truhitte has done that several times in California. He has accepted pastorates but soon gets homesick for Texas.

On October 1, 1949 a call was extended Dr. Edmond Walker, under whose leadership the church has made phenomenal growth. The membership at present is 468.

The church sponsored a mission which has since become the First Southern Baptist Church, Baldwin Park. Another mission, sponsored at Monrovia, later combined with another group in order to organize the First Southern Baptist Church of Temple City. A mission established at Alhambra was discontinued because the government took over the building in which services were held. The work in Alhambra was re-activated in 1953 by the First Southern Baptist Church in Pasadena. There is now a well organized, growing Southern Baptist church in Alhambra.

The Calvary congregation in El Monte has been missionary from the beginning. Few churches have given more to missions per capita than has the Calvary Church. In the meantime it has shared both of its pastors with the work of the denomination. Huntsberry was a member of the Home Mission Board and Walker is the California representative on the Sunday School Board.

El Monte, First Southern Baptist Church

The First Southern Baptist Church, El Monte, which grew from a mission of the First Baptist Church, Bell Gardens, was organized November 28, 1943 with 33 charter members. The present membership is 725. The congregation was originally known as Valley

Boulevard Baptist Church but when property was purchased at 3101 N. Peck Road the name First Southern Baptist Church was adopted.

The first pastor was M. F. Poland who served from the date of organization until January 30, 1944, when he was succeeded by A. F. Whitehurst. Under Whitehurst's leadership the first building was constructed on the new site. He was succeeded by W. B. Huntsberry who became the pastor in September, 1945. While Huntsberry was pastor the church added many new members, did considerable building, and greatly increased its gifts to missions. Huntsberry resigned, the result of internal dissension, in August, 1947 and was succeeded by E. J. Morgan who began a four-year pastorate November 12, 1947. Under Morgan's leadership the church secured additional property and developed one of the largest Sunday schools of any Southern Baptist church in the state. He was succeeded by Dr. Byron F. Todd in October of 1951. Under his leadership the church has added additional buildings, increased in membership, while at the same time occupying a place among the largest contributors to world missions.

Gage Avenue Baptist Church, Bell Gardens; Greenleaf Avenue Baptist Church, Whittier; Carmel Baptist Church, Baldwin Park, and the First Southern Baptist Church, La Habra, all grew from missions established by El Monte, First Southern.

The El Monte congregation has shared its buildings with California Baptist College ever since the school opened for classes in September, 1950.

El Sereno, First Baptist Church

The First Baptist Church, El Sereno, which holds services at 5469-71 Huntington Drive, North, in Los Angeles, was organized July 17, 1949 with 36 members. The latest report shows that the membership has increased to 172.

While no church sponsored the mission from which the congregation was organized, a group did meet for approximately one month before the organization meeting. T. E. Shelton became the pastor just a month after it was organized. He has remained with the church through the years.

The congregation is making steady progress in its gifts to missions through the Cooperative Program.

Gardena, First Southern Baptist Church

The First Southern Baptist Church, Gardena, which began with seven members August 17, 1947, was originally known as Northside

Baptist Church, but changed its name because there was a Northern Baptist Church in the community by the same name.

The first pastor was John W. Williams, who organized the First Southern Baptist Church, San Diego, and was later superintendent of city missions for the Home Mission Board in Los Angeles. Williams was pastor for one month and resigned. The church was pastorless for three months before calling H. L. Ervin January 1, 1948. Ervin served six months and resigned. The next pastor was A. F. Whitehurst who served from July, 1948 until April, 1949. Whitehurst was succeeded by Dr. Irvin E. Cole who served for 18 months. Cole was succeeded by C. E. Green who served from April, 1951 until August of the following year. The present pastor is H. W. Jones.

The Keystone Baptist Church, Torrance, grew from a mission which was originally established by the Gardena church. The mission was, however, taken over by the Narbonne Avenue Baptist Church in Lomita before it was organized into a church. The Gardena congregation also sponsored the mission which has become Central Baptist Church in Inglewood.

Glendale, First Southern Baptist Church

The First Southern Baptist Church, Glendale, which worships in its own property at 318 Salem Street, was organized September 5, 1948 with 16 members. It grew from a mission sponsored by Los Angeles Association under the direction of Milton E. Cunningham, who was until his death in 1951 the aggressive state missionary in the Los Angeles area. He served as pastor after the church was organized until March 15, 1949 when the present pastor, P. Boyd Smith, was called.

The Glendale congregation has generously shared its pastor with California Baptist College of which he has been president since it opened for classes in the fall of 1950.

The church, which now has a membership of 171, has from the beginning been friendly to the program of Southern Baptists.

Hawthorne, Calvary Baptist Church

The Calvary Baptist Church, Hawthorne, was organized with 45 members August 22, 1948. The present membership is 219. Services were first held in a Seventh Day Adventist building, but the church has since built its own house of worship. J. O. Sanders was called as

pastor when the church was organized and has remained with the congregation through the years.

The congregation is numbered among the cooperating constituencies of Los Angeles Association and makes small contributions to missions through the Cooperative Program.

Hawthorne, First Southern Baptist Church

The First Southern Baptist Church, Hawthorne, was organized June 11, 1944 with 28 charter members at which time the name Hawthorne Missionary Baptist Church was adopted. The name was changed to First Southern in 1950.

The first pastor was M. D. Smarr who served from the date of organization until 1949. He was succeeded by K. L. Brummett who served until 1951. The next pastor was Wayne R. Clinton who served for one year. The present pastor, Henry R. Samples, began his service December 7, 1952.

Like many other congregations the church has been plagued by internal strife, but there is evidence that harmony has been restored and growth resumed. The present membership is 116.

Hollydale, First Baptist Church

The First Baptist Church, Hollydale, started with 13 members in an organization meeting held June 18, 1950. It grew from a mission which had been operated a year and a half by the First Southern Baptist Church, Downey. Services were first held in a local American Legion Hall which was available on Sundays only. Early in 1953 the church purchased a building from an Assembly of God congregation which was located in the heart of a good residential section. From the date the congregation moved into its new home attendance began to grow. Within four months it had more than doubled.

The first pastor was William Davenport who served for a time while the group carried on as a mission. When he left the mission General Missionary Milton E. Cunningham took charge and guided it into the organization of a church. A few months after it was organized Ivan V. Larson, Jr. became the pastor.

For some time the church gave nothing to missions, but during the past year a small contribution was made through the Cooperative Program. Since it has secured its own property there is every evidence that its gifts to missions will rise in proportion to numerical growth.

Hollywood, First Southern Baptist Church

The First Southern Baptist Church, Hollywood, was organized September 14, 1947 with 10 members, all of them women except

J. A. Chestnut who became the pastor. It grew from a mission sponsored by what was at that time known as Sawtelle Baptist Church but is now known as Centinela Avenue Baptist Church in Los Angeles.

The first pastor, J. A. Chestnut, was a former navy chaplain who had retired because of disability. His health never permitted him to continue with the church for long. After he resigned the congregation, which had not grown much numerically, became inactive, but some of the members were determined that a Southern Baptist church would be built in Hollywood. In January, 1950, Marshall DeVaughn got a small group together and re-activated the church. He remained as pastor until some time in 1951 when he was succeeded by the former pastor, J. A. Chestnut, who remained for four months and resigned. In June, 1952, the present pastor, Daniel B. Weaver, stepped to the helm and from that day the church has made rapid progress. He soon led the congregation in purchasing an attractive building which was financed by the Texas Baptist Church Loan Association.

The Hollywood church has had a hectic time. It was started with but few members. For a long time growth was slow. Finally the church became inactive. When services were started again the name was changed to Imperial Baptist Church. This created some dissension, but the original name was soon restored. Through it all the church has emerged with a present membership of 149 and has to its credit the organization of the First Southern Baptist Church in Tarzana.

Hollywood, Slavic Baptist Church

The Slavic Baptist Church, located at 1256 Lyman Place in Hollywood, was organized May 18, 1952 with 10 charter members, most of whom were refugees who came to America through the displaced persons program of the government following World War II. They do not speak English; therefore the services are in Russian and Moravian.

Services are held in the Slavic Baptist Temple purchased by the Home Mission Board of the Southern Baptist Convention at a cost of \$34,000. The church is under the pastoral leadership of Paul Rogosin, employed by the Home Mission Board. While the membership has remained small, the Russian-born pastor says there are always five outsiders present for every member of the church.

The congregation grew from a mission sponsored by the First Baptist Church, Lincoln Heights, in Los Angeles and cooperates with the local district association.

Huntington Park, Parkgate Baptist Church

Parkgate Baptist Church in Huntington Park was organized September 14, 1952. There was no response to a questionnaire; therefore no further information concerning the congregation is available except that from the beginning it has been under the pastoral leadership of Ben N. Hill.

Inglewood, Central Baptist Church

Central Baptist Church, Inglewood, was organized June 11, 1950. There was no response to a questionnaire; therefore only fragmentary information is available. It is known that J. O. Hux was the pastor in 1950 and 1951 and since that time Merle Williams has been the pastor.

There is no information available concerning what congregation sponsored the mission out of which the church grew.

Lawndale, First Southern Baptist Church

The First Southern Baptist Church in Lawndale, which has a present membership of 261, began on July 18, 1947 with 55 members. It was originally known as First Baptist Church, but when incorporation papers were executed the congregation decided to insert the name Southern to signify its cooperation with the Southern Baptist Convention. The organization meeting was held in Grevillea Avenue School where services were held until the present building was acquired. The first pastor was Carl Owens who served for four months. He resigned December 3, 1947 and a week later Kenneth Bolinger was called. He served for a little more than three years before resigning to accept the pastorate of East Fourteenth Street Baptist Church in Oakland where he has been serving while attending Golden Gate Seminary. Shortly after his resignation the church called Oral E. Spence.

Actually, the Lawndale church is a consolidation of the First Southern Baptist Church of Inglewood, organized in 1946, with a church in Lawndale. Members of the Inglewood church were received as charter members with the understanding that the Lawndale church would assume the indebtedness on property previously purchased by the Inglewood congregation and when the property was sold the proceeds would be used to build a church in Lawndale. Carl Owens was pastor in Inglewood at the time the consolidation took place and was called by the new organization, but as previously stated, served only three months.

The church has doubled its gifts to missions during the past year.

Lomita, First Baptist Church

The First Baptist Church in Lomita did not begin as a Southern Baptist church, but was organized out of a Sunday school which was started in the home of C. S. Brenhardt in 1942. The organization meeting was held February 14, 1943 at which time 25 became members of the new church. The present membership is 295.

The first pastor was W. M. Baskett who served for only a few months and was succeeded by Farrell Crossman who was the pastor until 1944. Both men served without pay and even worked on the building without any financial remuneration.

A lot was bought by C. S. Brenhardt and donated to the church. In a short time a tent was put on it for services, but the wind blew it away. This probably speeded the erection of a building.

Harold Elert became the pastor in 1945 and served until June, 1948. In August, 1948 the church called Clarence D. Scott under whose leadership the church became affiliated with the Los Angeles Association, the state and Southern Baptist conventions.

Lomita, Narbonne Avenue Baptist Church

The Narbonne Avenue Baptist Church was first known as the Lomita Boulevard Baptist Church and was organized with 16 members in July, 1944. The congregation grew from a mission established by the First Baptist Church, Bell Gardens.

The first pastor was Woodrow Dishongh who served from July, 1944 until August, 1945. When he resigned the church called Harvey Brewington under whose leadership the present property was purchased on Narbonne Avenue and the name changed to correspond with the location. Brewington resigned in February, 1948 and was succeeded by Sam Hendricks who was the pastor for three months before a split occurred which resulted in Hendricks taking a group with him to organize a church in San Pedro. Dave Goodman succeeded Hendricks in August, 1948 and served until July, 1950 when he resigned to become general missionary in the San Diego area. Since December, 1950 the church has been under the pastoral leadership of Robert O. Wells who has led the congregation in issuing Broadway bonds to be used in constructing additional buildings.

The First Southern Baptist Church, Compton, grew from a mission sponsored by the Lomita saints. In more recent years Northside Baptist Church, Gardena, Keystone Baptist Church, Torrance, and

Crenshaw Baptist Church, Torrance, have been organized into churches from missions established by the church in Lomita.

The congregation has developed into a strong missionary organization which gives generously to world missions while at the same time supporting the missionary activities of Los Angeles Association.

Long Beach, First Southern Baptist Church

To write the history of the First Southern Baptist Church in Long Beach it is necessary to begin with a session of the Southern Baptist Convention in San Antonio, Texas in May, 1942 when a hot argument was on to determine whether California would be recognized as a Southern Baptist state. R. G. Brister, pastor of a small church, as Texas Baptist congregations go, was listening to the argument but having no part in it. It was amid such a scene that Brister felt unmistakably the Lord's call to California.

Three months later he left his family behind, come to Long Beach and got a job in a defense plant, all the while looking for the place where he was to organize a Southern Baptist church. He soon met John Irick, J. O. Crow, O. Dean Johnson, Dick Loving and their families. By the third Sunday in November he had sent for his family and furniture, rented a vacant store building at 5265 Long Beach Boulevard which was destined to serve the dual purpose of a pastor's home and a church building. A crate in which the family cook stove was shipped was converted into a pulpit stand by J. O. Crow while the others borrowed song books and chairs and arranged for the first service on the third Sunday in November. There were 13 present. The number increased to 16 by the time the organization meeting was held on December 13. It took four long months to get the Sunday school attendance up to 25, but there was rejoicing when 73 attended Sunday school on the following Easter Sunday.

The church has been missionary from the beginning, having sent a check for missions through the Cooperative Program every month since it was organized. Members of the congregation helped in establishing Truett Memorial Baptist Church in Long Beach and Bethany Baptist Church in Bellflower.

The church stayed in the store building for quite some time due to wartime restrictions and lack of funds with which to build. Valuable property, however, was secured at 5640 Orange Avenue and eventually the first unit of an attractive building was put on the ground. The church was greatly aided by a loan and generous donations made by Dr. and Mrs. B. B. Braden who have since deposited

a \$70,000 annuity with the state convention. Through the years additional buildings have been constructed in order to meet the needs of a membership which now numbers 539.

A few years ago Pastor Brister broke under the load and it was feared that he was going to lose his life. The church stood by him by securing a supply pastor in order to give him several months' time to rest. The result was that he "bounced back" and continues to lead the church forward. It would seem that he has been too busy to look for another field and at the same time he has kept the members so busy they haven't had time to look for another pastor.

Long Beach, Truett Memorial Baptist Church

Truett Memorial Baptist Church in Long Beach grew from a mission established by John W. Williams who was employed by the Home Mission Board to serve as city superintendent of missions in the Los Angeles area. The mission was established March 25, 1945 and services were begun in a Masonic Temple located at 835 Locust Avenue in Long Beach.

The church was organized June 24 of the same year with 11 members: namely, Mr. and Mrs. O. F. Parker, Mr. and Mrs. J. L. Bradley, Mr. and Mrs. Roy Tucker, Missionary and Mrs. John W. Williams, Mrs. George Chapman, (Mrs. E. F. Derryberry, and a Baptist minister by the name of E. W. Ethridge who served as mission pastor before the church was organized. It was agreed at the organization meeting to regard all as charter members who came into the fellowship of the church during the next 30 days during which period 12 others joined.

The first pastor was A. F. Whitehurst who served until about the middle of 1947 when he was succeeded by L. A. Watson. Under Whitehurst's leadership the church purchased a building from another denomination located at 1129 Los Alamitos Street and moved into it January 27, 1946.

Under Watson's leadership the church continued to make steady growth and progress but soon realized that the property which had been purchased was not large enough to permit continuous growth. In the meantime a mission was established in the Lakewood community which was later organized into a church. It developed, however, that the congregation disbanded and most of the members returned to Truett Memorial. The Lakewood community, however, was not abandoned, but instead the church purchased two acres of ground

in the heart of the large sub-division of Long Beach in 1950. The next year Watson resigned and on December 9, 1951 the church extended a call to Dr. Charles L. McClain, Houston, Texas and in the same conference voted to sell the property on Los Alamitos and to move to the new location. McClain came and in less than 18 months the property was sold and plans were drawn for a new building.

On July 26, 1953 the church moved into the first unit of its new building. Another unit will be finished by the time this book is off the press.

The church has a present membership of 500 and an annual budget of \$52,000.

Long Beach, Walnut Avenue Baptist Church

The Walnut Avenue Baptist Church in Long Beach was organized April 2, 1950 with 23 charter members, most of whom came from Truett Memorial Baptist Church in Long Beach. The first pastor was A. F. Whitehurst who served from the time of organization until October 1, 1951. Whitehurst led the 23 charter members to purchase a church building and parsonage located on Walnut Avenue at Third Street at a cost of \$30,000. The monthly payments on the property total \$300 per month. So far, not one payment has been missed.

When he resigned a pastoral call was extended to H. B. Long under whose ministry the membership has almost reached the 300 mark.

Notwithstanding the large church debt, the congregation has been generous in its support of missions, both in Los Angeles Association and through the Cooperative Program.

Long Beach, White Temple Baptist Church

White Temple Baptist Church in Long Beach is proof that Southern Baptist churches are not the only ones that split, for the White Temple congregation is the result of a split in Trinity Baptist Church which is affiliated with the American Baptist Convention. The organization meeting was held May 7, 1950 when 144 members including the pastor, Virgil H. Fisher, withdrew from the American Baptist group in order to form a Southern Baptist church.

When the church was organized Fisher became the pastor. The membership numbers 294 and worships in a building which has been purchased from another denomination. Services were previously held

in a rented building before the present property, located at Tenth and Gladys streets, was secured.

The congregation is recognized as a cooperating constituency of Los Angeles Association and is steadily increasing its gifts to world missions.

Los Angeles, Bethel Baptist Church

Bethel Baptist Church, Los Angeles, was originally known as East Los Angeles Baptist Church and was organized with 34 members the first Sunday in May, 1943. The present membership is 411.

Some of the original members belonged to a Northern Baptist church, but followed the pastor, J. O. Finn, in the organization of a Southern Baptist church. Finn resigned in 1944 and was succeeded by D. A. Dalby who served for about one year before resigning to accept the pastorate of the First Baptist Church in Bell Gardens. He was succeeded by Windom Johnson who was the pastor for a short time before he was succeeded by Grady Etheridge. By early 1946 Etheridge was gone and W. V. Buckner had been called as supply pastor. Under Buckner's leadership the church made phenomenal growth, moved out of a little dingy store building on Whittier Boulevard into a more attractive meeting place which was rented from a local carpenters' union.

In 1947 a pastoral call was extended to John S. Ashcraft, a graduate of Ouachita Baptist College in Arkansas and Southern Baptist Theological Seminary in Louisville, Kentucky. He came to California as a Home Mission Board summer worker but with the intention of planting his life in the Golden State. He was not long leading the church out of the carpenters' hall into an educational building which had been built on valuable property located at 715 S. Brady Street. By spring of 1953 the church had constructed a beautiful auditorium with a seating capacity large enough for 500 worshipers.

Missions have been established which have become the First Mexican Baptist Church, East Los Angeles, and the First Baptist Church of San Gabriel.

Los Angeles, Bible Baptist Church

The Bible Baptist Church, Los Angeles, was organized January 1, 1953 with 38 charter members. The pastor is Homer R. Reagan.

The church grew out of a Bible class which started meeting on Monday nights in November, 1950. Weekly meetings were held in a wedding chapel located at 902 S. Vermont Avenue in Los Angeles. In the spring of 1951 the group started having regular Sunday serv-

ices which continued until December, 1952 at which time the group let it be known that they would like to organize a Southern Baptist church and affiliate with Los Angeles Association and the state and Southern Baptist conventions. They received a warm welcome by some Southern Baptists in Los Angeles who assisted in the organization of the church on New Year's Eve, 1953.

When the church was organized it called Homer C. Reagan, who had taught the Bible class out of which it grew.

Los Angeles, Chinese Southern Baptist Church of Los Angeles

The Chinese Southern Baptist Church of Los Angeles was organized with nine members March 2, 1952. M. W. Rankin, a brother of the late Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, served as the first mission pastor. He resigned in August after the church was organized and was succeeded by Thomas Lowe, a Chinese Baptist preacher who received his theological training at Golden Gate Seminary.

The congregation, numbering 30, gives more to missions on a per capita basis than most California Southern Baptist churches.

Los Angeles, First Mexican Southern Baptist Church

The First Mexican Southern Baptist Church, Los Angeles, was organized with 23 members January 2, 1950. The present membership is 148. It sprang from a mission established by Bethel Southern Baptist Church in Los Angeles and has had the same pastor, Jesus Rios, since it was organized.

The church is active in the Los Angeles Association while at the same time giving encouragement to the state-wide association of Mexican Southern Baptists.

Los Angeles, First Southern Baptist Church of Lincoln Heights

The First Southern Baptist Church, Lincoln Heights, was originally affiliated with the Northern Baptist Convention where it enjoyed fellowship from 1906 until it changed its affiliation in 1948 by agreeing to cooperate with the Southern Baptist Convention. The first pastor after the church became affiliated with the Los Angeles Association and the state and Southern Baptist conventions was C. S. Lucas who served until June, 1949. Lucas was succeeded by Ben N. Hill who was the pastor from July, 1949 until November, 1951. When

Hill resigned Arthur E. Brown became pastor. Brown was succeeded by the present pastor, L. D. Bell.

When the church became affiliated with the Southern Baptist Convention there were 250 members. Internal strife and dissatisfaction with the program, coupled with opposition have resulted in a decline in membership. The latest report indicates that the membership is less than half what it was when the church changed its convention affiliation. It gives very little to world missions through the Cooperative Program.

Los Nietos, Mountain View Baptist Church

The Mountain View Baptist Church of Los Nietos was organized in West Whittier on August 28, 1949 with 13 charter members. At the organization meeting the name West Whittier Baptist Church was adopted, but the congregation began immediately to seek a more acceptable place to meet and when a church home was secured in Los Nietos the name was changed to Mountain View Baptist Church. There are now 68 members. It grew from a mission of what was known at that time as the First Southern Baptist Church of Whittier, but is now known as Greenleaf Avenue Baptist Church.

The congregation occupied rented buildings for some time and when a location was first agreed upon the planning commission refused to rezone it for use as a church. Later another piece of property was found to be acceptable and the planning commission granted a variance to permit a church on the site.

Ralph J. Meadows, who took the initiative in establishing the church, has been the pastor since it was organized. The congregation's cooperation with the Los Angeles Association and the state and Southern Baptist conventions is evident on every hand.

Lynwood, Trinity Baptist Church

The movement that eventually became Trinity Baptist Church in Lynwood began as Broadman Baptist Church which was organized in the middle forties in the city of Huntington Park. Lee Porter was the pastor. The congregation later moved from Huntington Park to Lynwood and purchased a location on Imperial Highway and changed the name to Imperial Highway Baptist Church. In the meantime dissension arose and Porter resigned, but retained claim to the church property.

The church, for all practical purposes, was re-organized in the home of Nobel L. Ayres at 10239 Otis Avenue in South Gate with 10 charter members. J. M. Carpenter became the pastor and proceeded

to lead the congregation to return to Lynwood and complete a building which had been started. In the meantime Porter filed suit against the church in order to recover interest which he claimed to have in the property. It was settled by arbitration and never came to trial. The arbitration commission granted Porter \$500 which the church paid.

Carpenter has led the congregation in one successive building program after another since 1949. The membership has increased from 10 to 151.

Manhattan Beach, First Baptist Church

The First Baptist Church, Manhattan Beach, was organized in August, 1949 with seven members. The present membership is 95.

No older congregation sponsored the church but rather it grew from the missionary efforts of Carl Owen who was the first pastor. He resigned in July of 1952 and was succeeded by Wayne Clinton who served for eight months and resigned. The present pastor is David A. Likins.

So far the church has not been able to secure its own building but has rented a more desirable building than the one first occupied.

Montebello, Greenwood Southern Baptist Church

Greenwood Southern Baptist Church in Montebello was organized in 1946 but it evidently did not become recognized by Los Angeles Association until about 1949 or '50, though it did give a little to missions through the Cooperative Program and otherwise before that time.

No response was given to a questionnaire sent the church but it is known that the membership is now 100 and that M. A. Long is the pastor. It seems that W. T. Salmon became pastor about 1949 and served for at least two or three years.

North Redondo Beach, First Baptist Church

The First Baptist Church of North Redondo Beach was first known as North Redondo Baptist Church, but First was added later since it was the only church in the city. The church was organized October 8, 1951 with 10 members. The present membership is 50.

The church did not grow from a mission sponsored by another congregation, but rather is the result of the missionary efforts of Gerald B. Thorne and a few faithful Southern Baptists in the community.

The congregation first met in a Girl Scout hall where there was no place to store church supplies so they could be left in the building. Therefore, they had to transport all equipment used in the services except folding chairs which had to be gathered up and stacked after

every meeting. The members even transported a portable organ, the only musical instrument available. It is said that someone had to go to the hall early every Sunday morning to sweep the cigarette butts and other trash out of the building which the Girl Scouts had left during their meetings. The congregation was also required to sweep the building and clean it up after each Sunday service. In the course of time, however, a more desirable building was rented.

The church is gradually increasing its contributions to world missions while at the same time cooperating with Los Angeles Association.

Norwalk, First Baptist Church

The First Baptist Church, Norwalk, which has a membership of 548, began with 12 members August 4, 1946. The congregation grew from a mission sponsored by the First Baptist Church, Bell Gardens, and was first known as Calvary Baptist Church. Services were held in the Seventh Day Adventist building.

The first pastor was R. R. Rotrammell who served from the date of organization until April 1 of the following year. He was succeeded by J. W. P. Hill who served from May, 1947 until September, 1948. Under Hill's leadership the church moved out of the Adventist building into a two-car garage located on the church's present site at 11908 E. Orange Street.

O. L. Lowe succeeded Hill as pastor October 10, 1948 and served for almost five years. Under Lowe's leadership the membership grew from less than 100 to more than 500. In the meantime a large auditorium was built. Lowe resigned in the summer of 1953 following a series of operations and was succeeded by W. A. Harrell.

The First Southern Baptist Church, Buena Park, grew from a mission sponsored by the Norwalk saints.

Although regarded as one of the strongest churches in Los Angeles Association, the congregation has never been as generous in its gifts to missions as some other congregations much smaller. This is probably accounted for because it was necessary to incur considerable church debt in order to take care of a rapidly growing congregation. Offerings to world missions during the last half of 1953 showed a noticeable increase.

Paramount, Paramount Baptist Church

The Baptist church in Paramount was organized August 30, 1953 with 23 members. It grew from a mission sponsored by the Bethany Baptist Church in Bellflower. General Missionary C. A. Butler

preached the sermon when the church was organized. So far as could be learned no pastor was called at the organization meeting, but a later report states that C. R. Netherton was called to be the first pastor.

Pasadena, Lamanda Park Baptist Church

Lamanda Park Southern Baptist Church in Pasadena was organized October 15, 1950 with 25 members. It seems that the congregation was first known as East Pasadena Baptist Church but could never secure property. On various occasions when an effort was made to purchase property representatives of the congregation were informed that Pasadena had enough churches. It developed, however, that a small congregation known as Lamanda Park Baptist Church owned a good building on which there was some indebtedness. The two groups got together and the result was that East Pasadena Church agreed to assume all indebtedness on Lamanda Park's property, adopt its name, and receive into its fellowship any of the members who desired to join. In short, the two groups got together and formed one church. Three pastors have served the congregation: Leslie E. Sanders, L. B. Edwards, and the present pastor, Doyle W. Phillips.

Central Baptist Church, which grew from a split fomented by Howard Reeves in the First Baptist Church, Bell Gardens, claimed the Lamanda Park congregation as its sponsor. The Central Church later disbanded after it was refused recognition by the Los Angeles Association.

Rosemead, Country Church of San Gabriel Valley

The Country Church of San Gabriel Valley was organized as the First Southern Baptist Church in South San Gabriel, August 24, 1952 with 32 charter members. In less than a year the membership doubled. For 14 months preceding the organization of the church a mission had been maintained by the Bethel Baptist Church in Los Angeles.

The first pastor was J. E. Elder who served from September, 1952 until January, 1953. A few weeks following his resignation the church called Lee Thomas.

Rosemead, First Southern Baptist Church

The First Southern Baptist Church, Rosemead, grew from a mission of the First Southern Baptist Church, El Monte, and was organized with 20 members April 19, 1953. Rosemead was not an easy

field in which to establish Southern Baptist work. The mission was a year and a half old before it became a church.

Henry Clayton Coleman served as mission pastor and was retained by the group when the church was organized. When the convention's books closed September 30, following the organization of the church in April, no contribution had been made to world missions.

South Gate, First Southern Baptist Church

The First Southern Baptist Church, South Gate, was organized January 18, 1953 with 139 charter members. It was the result of an "orderly split" in the First Baptist Church which has through the years cooperated with what is now the American Baptist Convention. Many of the members, however, were from churches in the South and Middlewest and were never entirely satisfied with the program of American Baptists.

When the church was organized a pastoral call was extended to Cecil C. Brown, who was for 13 years pastor of the First Baptist Church, Klamath Falls, Oregon, and who later became a general missionary serving in cooperation with the Home Mission Board and the Baptist General Convention of Washington-Oregon.

Services were held for several months in a rented American Legion building, but property has been purchased which will give more room for growth and expansion.

The congregation gave more than \$150 per month to missions during the first eight months following organization.

South Whittier, First Baptist Church

The First Baptist Church, South Whittier, was organized September 14, 1952 with 31 charter members. The present membership is 87. Previous to the organization the group had maintained a mission under the sponsorship of Gage Avenue Baptist Church, Bell Gardens.

Services were first held in a single car garage with a tarpaulin stretched down the driveway to furnish a roof over the heads of those who could not get into the building. In a few weeks the "garage cathedral" proved to be too small and a vacant lot was rented for the sum of \$100 per month and a tent to put on the lot was rented for \$119 per month. This switch from a "garage cathedral" to a "canvas cathedral" proved to be very expensive as well as unsatisfactory. In the meantime the church purchased an acre of ground and moved a building onto it which was converted into a temporary meeting place. When the owners of the lot on which the tent had been pitched were

notified that the church did not care to use the lot anymore, they sent a check to the congregation for the full amount of rent which had been paid for the use of the property.

At the organization meeting a pastoral call was extended W. L. Watson who accepted and is at present leading the church in an extensive building program using the Broadway Plan of Church Finance. The church is sympathetic with the whole program of Southern Baptists and is a cooperating constituency of Los Angeles Association.

Temple City, First Southern Baptist Church

The First Southern Baptist Church, Temple City, grew from a mission established by the First Southern Baptist Church, Pasadena, and was organized September 28, 1952 with 23 charter members. The pastor is John Ellenburg.

The congregation, which now numbers 60, has secured its own building, cooperates with Los Angeles Association, and gives generously to world missions through the Cooperative Program.

Torrance, Crenshaw Baptist Church

Crenshaw Baptist Church, Torrance, was organized September 28, 1952 with 24 members. The church grew from a 10-months-old mission sponsored by Narbonne Avenue Baptist Church, Lomita. The pastor, Harvey A. Hobbs, was called at the organization meeting.

Services were first held in the home of one of the members. Three months later a building was purchased which was in a district not zoned for churches. A Catholic family whose property joined that of the church raised such strong objection that the property was sold and a new location purchased which provides sufficient room for growth.

Torrance, Keystone Baptist Church

To tell the story of Keystone Baptist Church in Torrance, it is necessary to begin with the history of Carroll Memorial Baptist Church, Long Beach, because it was organized first and merged with the Keystone Church later.

The Carroll Memorial Church was organized from a mission of the Truett Memorial Baptist Church in Long Beach, June 20, 1948 at which time Kenneth B. Echols became pastor. Services were held in a recreation building which was rented from the government. Echols terminated his service in June, 1949 and a month later the church called W. I. Lowe who was for years pastor in Oklahoma, but

was at that time pastor of the First Southern Baptist Church in Santa Maria.

Even though the church started with 31 members, that number had dwindled down to nine by the time Lowe became pastor. The nine faithful members, however, made good on their promise to pay him \$65 a week. The congregation grew and the salary was soon increased. By late 1950 a few hundred dollars had been accumulated in a building fund.

In the meantime a mission of the Narbonne Avenue Baptist Church in Lomita became the Keystone Baptist Church in Torrance. The congregation was small and was having difficulty paying rent on a building in which services were held. The two groups met and together agreed to merge with the understanding that Lowe would be the pastor and Leroy Hux, who had been the pastor at Keystone, would be the assistant pastor of the congregation when the merger was completed. They further agreed to adopt the Keystone Baptist Church name and to use Carroll Memorial Church's building fund to purchase a church home located at 435 W. 220th Street in Torrance. Today the congregation has a membership of 219 and is active in the affairs of Los Angeles Association while at the same time giving generously to the Cooperative Program. Lowe has remained as pastor. Hux has accepted the pastorate of First Baptist Church, Newhall.

Venice, Immanuel Baptist Church

Immanuel Baptist Church in Venice grew from a six-months-old mission of Centinela Avenue Baptist Church in Los Angeles and was organized with 26 members September 30, 1952. The present membership is 48.

At the organization meeting a pastoral call was extended to Dale Aycock who served only a few months before he was succeeded by Floyd M. Darling.

Services were first held in a VFW hall, but a more desirable building was rented after a few months. Regular contributions have been made to world missions.

Whittier, Greenleaf Avenue Baptist Church

Greenleaf Avenue Baptist Church, Whittier, grew from a mission of the First Southern Baptist Church in El Monte and was organized October 29, 1944 with 17 members. The present membership is 333.

The congregation was originally known as the First Southern Baptist Church, but on August 10, 1949 the name was changed to Green-

leaf Avenue Baptist Church to correspond with the name of the street on which property had been purchased.

The first pastor was H. B. Long who served from November, 1944 until March, 1945. Following his resignation the church was pastorless for six months before a call was extended to B. A. Rogers who was the pastor for the next seven years. Under Rogers' leadership the congregation "fell heir" to a small Community church building located at 8703 South Greenleaf Avenue. The Community church voted to disband and to give all its property to Southern Baptists. At various times additional property has been purchased in order to meet the needs of growth and expansion. Rogers was succeeded by L. B. Edwards under whose leadership the church has made phenomenal growth numerically and has at the same time increased its gifts through the Cooperative Program 300 per cent.

Mountain View Baptist Church, located in Los Nietos, grew from a mission of Greenleaf Avenue church.

Wilmington, Bethel Baptist Church

Bethel Baptist Church, Wilmington, was first known as Island Avenue Baptist Church and was organized in June, 1951 with 18 members. The present membership is 57.

The congregation grew from a mission established by Keystone Baptist Church, Torrance, and the first pastor was Romey E. Black. Black resigned after three months and the church called E. T. Scarberry.

So far the church has not secured its own building. Nevertheless, it contributes some of its income to world missions and to the program of Los Angeles Association.

MIDWAY ASSOCIATION

Ballico, First Southern Baptist Church

The number 13, which shows up so often in the affairs of California Southern Baptists, seems to have gotten in reverse at the First Southern Baptist Church, Ballico, where the number is 31 instead. It was on the 31st day of October, 1938 that 31 members constituted the church. Oddly enough, the present membership is 31. The church grew from a mission sponsored by the First Southern Baptist Church of Denair. There have been five pastors, namely: Les Howard, C. A. Johnson, Jr., Grant Jones, Leon Morgan, and Kenneth Terrell. The congregation first cooperated with Central Valley Association, but

when the Midway Association was organized Ballico affiliated with it. Small contributions are made to missions.

Chowchilla, First Southern Baptist Church

The First Southern Baptist Church of Chowchilla, which has a present membership of 70, was organized August 18, 1946. It stemmed from a mission sponsored by what was known at that time as the First Southern Baptist Church in Merced. The Merced congregation has since changed its name to Calvary Baptist Church. The first service of the mission was held in the city park, but arrangements were soon made to hold services in the basement of the city library building.

James D. Gordon served as mission pastor and was called by the congregation at the organization meeting. He served until December, 1947 when he was succeeded by M. L. Burchinal who was pastor until January, 1951. The next pastor was Joe F. Davis, one of the pioneers in Southern Baptist work in the state. He was pastor until April, 1952, and was succeeded by Robert L. Caywood. The present pastor is H. L. Wyatt.

Crows Landing, First Baptist Church

The First Baptist Church, Crows Landing, was organized June 17, 1951 with 21 charter members. The present membership is 40. Since the church owns no house of worship all meetings except those held in a rented hall on Sundays are held in the homes of members. Nevertheless, regular Wednesday night prayer meetings and study courses in both Training Union and Sunday school work are held from time to time.

The church grew from a mission sponsored by the First Southern Baptist Church in Patterson. The first pastor was Andrew J. Cox. Following his resignation the church called Vernon D. Vinyard in November, 1951. He was succeeded by M. L. Burchinal. The congregation shares its income with missions through the Cooperative Program and cooperates with the Midway Association.

Delhi, First Southern Baptist Church

The First Southern Baptist Church, Delhi, was organized January 28, 1945 with 19 members. The congregation, known first as Delhi Baptist Church, had in its membership several Landmarks. Therefore it did not seek affiliation with the local district association and the state convention until they were weeded out.

W. S. Browning, who organized the church and has been its pastor through all the years, led the group to affiliate with Midway Asso-

ciation. The congregation has given a little money to designated objects sponsored by Southern Baptists, but makes no contribution to missions through the Cooperative Program.

Dos Palos, Emmanuel Southern Baptist Church

The Emmanuel Southern Baptist Church, Dos Palos, which reports 396 members, could boast of only 13 members when it was organized November 3, 1941.

At the organization meeting a pastoral call was extended to Chester Jordan who served from November 3, 1941 until February 10, 1943. He was succeeded by J. E. Presley who served for seven months and resigned. The next pastor was C. Oliver Watts who was called March 3, 1944 and served until the following December. During Watts' ministry he married Miss Naomi Ready who was at that time serving as W.M.U. executive secretary for the state convention. Watts soon found it difficult to stay sober. California wine was too tempting for him. The next pastor was Irving L. Crossland who served from January, 1945 until February of the following year. Crossland was succeeded by Clyde Jackson who was the pastor from March, 1946 until September, 1948. Under Jackson's leadership the church became one of the state's most generous contributors to missions. In addition to supporting the Cooperative Program with ever-increasing generosity, the church has increased its annual state mission offering each year. In 1953 a goal of \$1500 or 10 per cent of the state's entire goal was accepted by the Dos Palos saints.

When Jackson resigned the church called E. J. Combs whose pastorate ended five months later, the result of misunderstanding and internal disorder. He was succeeded by Louie B. Dendy who was the pastor from August 10, 1949 until May, 1951. Dendy attended Golden Gate Seminary while serving as pastor. The present pastor is W. P. (Ted) Brian.

Not long after the church was organized a building was secured up town, but on an unpaved, muddy, dead end street. When an effort was made to secure a better location many of the residents of Dos Palos, including the leading businessmen, set themselves to the task of seeing to it that the church did not secure a suitable location in town. The church, therefore, bowed to the inevitable and secured lots outside the city limits, but in plain view of Highway 33. For some time it got along with a small, unattractive building, but thanks to the faithfulness of the members and the convenience of the Broadway

Plan of Church Finance, a new, attractive, modern building was constructed.

Through the years the church has licensed and ordained Bill Pate, John Allen, John Russell and Walter Russell to the gospel ministry. Harold Green and Jewell Benton have been licensed to preach. In the meantime, a mission established at Los Banos has been organized into a church. Another mission established at nearby Oro Loma has likewise become a church. A mission was established at Turner Island Labor Camp, but was later closed by local authorities so beer could be put in a nearby store which served the residents of the camp.

Firebaugh, First Southern Baptist Church

The First Southern Baptist Church, Firebaugh, which has a present membership of 211, was organized August 7, 1942 with seven members.

The first pastor was W. J. Venable who served from the date of organization until April, 1943. He was succeeded by Leonard R. Rhoads who served for a year and resigned. The next pastor was Amos Craig who served from April, 1944 until May, 1946. He was succeeded by Foy O. King who served from June, 1946 until January, 1948. The next pastor was H. E. Morris who served for one year and three months. Morris was succeeded by Burnett Whitaker who served from March, 1949 until March, 1951. Whitaker was succeeded by H. L. Wyatt whose pastorate ended after one year. The present pastor is J. D. Baker.

The church has its own building and a comfortable home for the pastor. It is numbred among the cooperating constituencies of Midway Association and makes small but regular gifts to world missions.

Firebaugh, Silver Creek Southern Baptist Church

Silver Creek Southern Baptist Church, located in rural Firebaugh, grew from a mission of the First Southern Baptist Church, Mendota, and was organized in December, 1951 with 21 members. The present membership is 74. From the beginning the congregation has been under the pastoral leadership of Johnnie R. Russell. Its contributions to missions have been generous.

Gustine, First Baptist Church

The First Baptist Church, Gustine, started with a mission organized by the First Southern Baptist Church, Patterson, in February, 1946. Eugene Greenfield was mission pastor. He worked with the mission for six months and resigned in order to return to school. He was succeeded by Bernard Matthews who led in the organization of the church on October 6, 1946 with nine members. He remained as

pastor until February of the following year when he was succeeded by James Williams. Williams stayed three or four months and resigned. The church was without a pastor from June, 1947 until January of the following year at which time Walter L. Phillips became the pastor. Phillips studied at Golden Gate Seminary and served as pastor until November 27, 1949. When he resigned the church called Marvin Harris under whose leadership a building site was purchased on the corner of Elm Avenue and Highway 33. A Catholic-dominated city government refused to let the church build on the site: therefore it had to sell it and look for a site elsewhere. In the meantime Harris resigned and H. W. Bell was called, under whose leadership the property was sold and a new site purchased on Sycamore Avenue. This time the city dads granted a use permit and in a few weeks the church issued Broadway bonds and proceeded to build.

The congregation held services for a long time in a rented Seventh Day Adventist building. Nevertheless the faithful, militant members shared their liberality with world missions as they looked forward to owning their own church home.

Los Banos, Calvary Baptist Church

The Calvary Baptist Church in Los Banos was organized April 18, 1948 with 23 members. Services were first held in the V.F.W. Hall, but a building was soon erected. The first pastor was R. L. Howlett who served four months and resigned. Damon Matlock became the pastor in November, 1948 and served until March, 1950. When he resigned a call was extended to Sam Bonetati. He served six months and resigned, leaving the church without a pastor for almost six months before Ray Harbour was called. He lengthened his stay to seven months before resigning. In the meantime the internal strife, which resulted in the preachers leaving, culminated in a split and the Emmanuel Mission was organized. It functioned for some time, but later disbanded. H. M. Rayford accepted the pastorate in March, 1952 but stayed only five months. After remaining pastorless for six months the church called Curtis Jackson February 18, 1953 and he has apparently succeeded in bringing the factions together and uniting them in a missionary program. The church originally cooperated with Central Valley Association, but later participated in organizing Midway Association.

Mendota, First Baptist Church

The First Baptist Church in Mendota was organized on George Washington's Birthday, 1948 with 19 charter members.

Information received from the church states that it did not start from a mission, though it is known that members from the churches

at Dos Palos and Firebaugh assisted in establishing the church. A month after the church was organized a pastoral call was extended to Sam Bonetati, an Italian by descent who had studied for the priesthood, but was converted to the Baptist faith shortly before the date set for his ordination. Under his leadership some old barracks buildings were purchased and converted into a pastor's home and a church building. In the meantime a church was established at Cantua Creek which later disbanded and became a mission of the First Southern Baptist Church in Madera. When Bonetati resigned the church called John Borden who served until October, 1949. For the next year the congregation was under the pastoral leadership of W. B. Russell, during which time the Silver Creek Church was established near Firebaugh. Since November, 1951 the pastor has been J. S. Prine who came to California from Alabama. Mrs. Prine worked for one year as a secretary in the convention offices in Fresno.

The church first cooperated with the Fresno-Madera Association. Later, it joined forces with the churches in Central Valley Association until the organization of Midway Association.

Oro Loma, First Baptist Church

The First Baptist Church of Oro Loma, which gives a rural Firebaugh address, was organized from a mission of the Emmanuel Baptist Church, Dos Palos, July 17, 1949. There were 21 charter members. The present membership is 117.

The first pastor was Cecil McCullough who served from the time the church was organized until August 1, 1950. He was succeeded by Truman Boyd who served from September, 1950 until January, 1951. When he ended his brief pastorate the church called L. A. Inzer who has remained with the congregation ever since. Services were first held in a rented building, but later the congregation purchased its own house of worship.

Located in a large agricultural community, most of the members are migrant workers. Nevertheless, many have been saved while stopping off for a few months in the community.

The congregation first cooperated with Central Valley Association but later cast its lot with the Midway Association.

Through the ministry of the congregation many have been saved and have received their first opportunity to give to world missions, even though their stay in the community was of short duration.

Patterson, First Southern Baptist Church

The First Southern Baptist Church, Patterson, was organized with 10 members January 2, 1942 and was known as the First South-

ern Missionary Baptist Church. No congregation sponsored its organization.

The first pastor was A. J. Byrd who served until March, 1943. He was succeeded by Arthur Sutton who served four months and resigned. The next pastor was W. J. Venable who served from August, 1943 until the following December. When he resigned the church called H. L. Wyatt who stayed seven months. The next pastor, Carter M. Ramsey, lasted only two months. Ramsey was succeeded by Walter W. Brown who lasted six months. When Brown left the church turned again to Arthur Sutton who was called July 31, 1946 and served until December, 1947. Sutton was succeeded by Byron F. Todd who had moved into the state after serving as pastor and missionary in Oklahoma. Todd taught school and pastored the church for nine months. When he resigned the congregation called Aaron Eurich who was the pastor for one year. C. H. Terwilliger has been the pastor since March, 1950. Under Terwilliger's leadership the church has done considerable building and gained a prominent place in the community, while at the same time greatly increasing its gifts to missions.

The Patterson church has established congregations in Gustine and Crows Landing.

Turlock, West Avenue Baptist Church

West Avenue Baptist Church, Turlock, was organized with 11 members November 29, 1945 by Leonard B. Sigle, who at that time was cooperating with the Inter-state Baptist Mission which numbered in its constituency a few churches in California and several in Washington and Oregon. The church, therefore, did not cooperate with the local association or the state and Southern Baptist conventions at first, but instead participated in the activities of the Inter-state Baptist Mission.

The church was originally known as Temple Baptist Church but when it affiliated with the Southern Baptist movement the name was changed to First Southern Baptist Church. In 1952 another name change was adopted when the congregation agreed to be known as West Avenue Baptist Church.

Sigle was the pastor for a few weeks after the church was organized, but terminated his service before January 1, 1946 at which time a pastoral call was extended to Grant Jones. Jones was the pastor for four months and resigned. He was succeeded by S. L. Tidwell who served from May, 1946 until the spring of 1948. In the meantime the pulpit was often filled by C. C. (Bill) Holcomb who with others had much to do with constructing the church building. When Tidwell

resigned a pastoral call was extended to C. A. Johnson who served for a little less than a year. Johnson was succeeded by D. D. Brian who was the pastor from the fall of 1949 until August, 1952. The present pastor is Burnett Whitaker.

The Turlock church began its cooperation with Southern Baptists during Tidwell's pastorate. A petitionary letter was presented to Central Valley Association and messengers were elected to the state and Southern Baptist conventions. During the ministry of D. D. Brian the congregation participated in organizing Midway Association.

Soon after the organization, Leonard B. Sigle arranged for the congregation to sponsor a mission in Modesto which resulted in the organization of Baptist Temple, now under the pastoral leadership of Guy Bradley. The church at Denair also grew from a mission sponsored by the Turlock saints.

Today the church has a membership of 209 and is numbered among the large contributors to missions.

MOJAVE DESERT ASSOCIATION

Barstow, First Southern Baptist Church

The First Southern Baptist Church, Barstow, was originally known as First Baptist Church and was organized March 6, 1945 with 11 members. The present membership is 412. The church did not grow from a mission sponsored by another congregation but resulted from the missionary efforts of Don P. Hathcock, a pioneer California Southern Baptist missionary. It is interesting to note that when he went to Barstow to make a survey, preparatory to organizing a Southern Baptist church, the news soon reached the pastor of the local Congregationalist church who paid him a visit to inform him that by a comity agreement Baptists were not to organize a church in Barstow. Hathcock informed him that Southern Baptists didn't belong to the Federal Council of Churches and therefore were not bound by any comity agreements entered into between Northern Baptists and the Comity Commission of the Federal Council of Churches. It is also interesting to note that some years before Southern Baptists attempted to organize a church in Barstow Mexican Baptists wanted to organize but were informed that they could only organize a Congregationalist church.

When the church was organized Hathcock remained as supply pastor until May, 1945 when John L. Alexander, who has doubtless held more California pastorates in less time than anyone else, unless

it be Orvell Sanders, became the pastor but resigned four months later. Alexander was succeeded by Milton C. Graham who was the pastor from October, 1945 until July, 1947. Graham was succeeded by T. Moudy Gillham who served from October, 1947 until June of the following year. Gillham was succeeded by W. H. Rosecrans who was the pastor from August, 1948 until July, 1950. For a little more than three years the church has been under the pastoral leadership of James R. Wyatt who came to California to serve as a general missionary in the Bakersfield-Mojave Desert area.

The church has occupied three different locations in rented buildings. They include an abandoned school building, a Boy Scout building, and a Seventh Day Adventist church building. It owns property valued at \$52,000 and operates on an annual budget of approximately \$30,000. It operates largely on a pay-as-you-go policy, having only a small indebtedness on a beautiful pastor's home. All church buildings are free of debt.

In February, 1953 the Grandview Baptist Church, located five miles from Barstow, was organized from a mission sponsored by the Barstow church.

Barstow, Grandview Baptist Church

Grandview Baptist Church, Barstow, grew from a mission of the First Southern Baptist Church in the same city. Since there was no response to a questionnaire mailed to the church, information is a bit fragmentary. It is known, however, that the church was organized in 1953. Its first report to Mojave Desert Southern Baptist Association was in the fall of 1953 at which time four baptisms, nine additions by letter, and a total membership of 53 were reported. This would indicate that the church started with more than 40 members.

It is known that Clarence Hunt, a preaching deacon in the First Southern Baptist Church in Barstow who was serving as state president of the Brotherhood organization, became the first pastor and was ordained after he was called. He served until late in 1953 and was succeeded by Lennox Medford.

Lancaster, First Southern Baptist Church

First Southern Baptist Church, Lancaster, grew from a mission of the First Baptist Church, Mojave, and was organized with 34 members December 14, 1952. The church is a monument to the missionary efforts of General Missionary Fred DeBerry who made the initial survey in Lancaster and secured cooperation from the First Baptist Church in Mojave. DeBerry served as mission pastor and remained

with the church after it was organized until it had grown sufficiently to support a full time pastor.

George Hogan became the pastor in March, 1953. Under his leadership the congregation has continued to grow both numerically and financially.

Mojave, First Baptist Church

The First Baptist Church, Mojave, grew from a mission of the First Southern Baptist Church, Tehachapi, and was organized with 13 members August 10, 1947. The first pastor was Olin G. Collier who served from the date of organization until December 5, 1950. He was succeeded by J. L. Barber who became the pastor in February, 1951 and served for a little more than a year. The present pastor is Foy O. King under whose leadership the church has built a house of worship. When the building was practically completed some vandals broke into it and systematically wrecked it. Sunday school and other literature was torn up, Bibles ripped into shreds and communion glasses broken on the floor. As if that were not enough, the culprits smeared several pounds of mimeograph ink and ceramic paint on the walls and carpets.

The church first held services in an Odd Fellows Hall until the present property was secured in 1949. A small building was provided and used until the present building was constructed.

The church first cooperated with the San Joaquin Valley Association, but later participated in the organization of Mojave Desert Association. Its loyalty to the state and Southern Baptist conventions' mission programs is never questioned.

The First Baptist Church, Lancaster, was organized from a mission established by the Mojave saints.

Needles, First Baptist Church

The First Baptist Church, Needles, was organized October 1, 1941 with 17 charter members. The present membership is 190.

The first pastor was J. L. Brantley who began his service November 26, 1941. He served for 10 years, lacking less than two months during which time he led the congregation in building an attractive house of worship in the desert city. Through all the years of Brantley's leadership the church gave to missions every month, even though most of the time they worshiped in a rented building located hundreds of miles from any other Southern Baptist church.

When Brantley resigned the church called James E. Clark under whose leadership the membership has greatly increased while gifts to missions have multiplied.

Ridgecrest, Immanuel Southern Baptist Church

The Immanuel Southern Baptist Church, Ridgecrest, was organized December 27, 1948 with six charter members. The organization was the result of a split in a church which had been organized in Ridgecrest some years before, but had through the years been infested with Landmarks.

The first pastor was Arthur New who served from February, 1949 until March, 1950. The church had stormy sailing under New's leadership. He started a building, led in a split and organized China Lake Baptist Church. Since the congregation has been somewhat removed from other churches, it is doubtful if anyone knows the full story concerning all the dissension and tensions that existed at that time. Sufficeth it to say that Albert Brown became the pastor when the church was re-activated after the split in February, 1951 and served until the following September. Bob Lewis served as acting pastor from September, 1951 till August, 1952. The present pastor is Elton McPheters under whose leadership the church has made continuous progress. The present membership of 119 gave more than \$1,000 to missions during the past year.

Tehachapi, First Southern Baptist Church

First Southern Baptist Church, Tehachapi, was organized with eight members December 17, 1942. The present membership is 167. Three days after the organization meeting a pastoral call was extended to F. E. Loving who served until November, 1943 when he was succeeded by R. E. Cure who remained with the congregation until January, 1944. The next pastor was J. O. Hux who began a five months' pastorate January 3, 1945. The next in line was Dave Chamblin who was called in August, 1945 and served until July, 1947 after which he was succeeded by John L. Alexander whose pastorate ended after one year. Homer D. Wilkes became the pastor in October, 1948 and remained until June, 1950. The present pastor is T. Gordon Siebold.

The Tehachapi church did not grow from a mission but rather sprang from a Woman's Missionary Society which was organized in the community by a group of Baptist women. From the beginning the congregation has been generous in its gifts to missions and has at the same time sought to establish churches elsewhere. The First Baptist Church, Mojave, grew from a mission established by the church in Tehachapi.

The church building suffered minor damage in an earthquake in 1952. At the same time more damage was done to the homes of some

of the members. A small girl who belonged to the Sunday school was killed in the quake. Following the quake the First Baptist Church, Chattanooga, Tennessee where Tehachapi's pastor was ordained, contributed enough money to pay all indebtedness on the property.

Victorville, First Baptist Church

The First Baptist Church, Victorville, was organized July 14, 1950 with 15 members. The present membership is 147.

The mission out of which the church grew was started by General Missionary John O. Scott in cooperation with Pastor Harold Hendricks and Central Baptist Church, San Bernardino. They were assisted by W. V. Buckner who became the first pastor. Services were first held in a Seventh Day Adventist building and later in a VFW hall. For some time services were held in the home of Mr. and Mrs. Kelsey Bond. On May 20, 1951 the church moved into an unfinished building.

Buckner remained as pastor from July, 1950 until June of the next year. He was succeeded by Don P. Hathcock who served from September, 1951 until December of the following year. The present pastor is Carl J. Owens under whose leadership the church has outgrown its present building and is constructing a new one in a more desirable location.

MONTEREY ASSOCIATION

Capitola, First Baptist Church

The First Baptist Church in Capitola was organized February 6, 1949 with 14 members. The present membership is 111.

The first pastor was Clyde L. Jackson who in addition to serving as pastor attended Golden Gate Seminary. He resigned in July, 1949 and was succeeded by C. L. Hammond who served until May, 1951 and was succeeded by R. M. Blackwood who served until December, 1953. The present pastor is Don Jones.

The church met in the Capitola City Hall until March, 1953 at which time it moved into a small building which the members constructed.

Greenfield, First Southern Baptist Church

The First Southern Baptist Church in Greenfield, was organized by C. W. Hollums after he terminated a five-year pastorate of the First Southern Baptist Church in Salinas. The organization meeting was held April 6, 1947 when 23 persons became charter members. Hollums was the pastor for four and a half years during which time

he led in the construction of a new building, thereby enabling the congregation to move out of a grange hall. He was succeeded by J. E. Hill early in 1952. The present pastor is R. Keith Lloyd.

The church has established missions in Soledad and King City which have since been organized into churches.

Del Monte Park, First Baptist Church

The First Baptist Church, Del Monte Park, which was organized January 27, 1952 with 22 charter members, grew from a mission sponsored by the Peninsula Baptist Church in Pacific Grove. The church has made very little progress numerically and financially. It is, however, located in a promising field. Paul Whitaker has rendered sacrificial service as pastor. He has made much of his living outside the church in order to allow the congregation to concentrate its efforts on providing a house of worship.

Hollister, First Baptist Church

The First Baptist Church, Hollister, grew from a mission of the First Southern Baptist Church in Salinas and was organized April 14, 1946 with 19 members. The first pastor was Homer D. Alexander who resigned after three months to become pastor of the church in Watsonville. He terminated his service in Watsonville a few months later when he was accused of misconduct. He was succeeded at Hollister by Henry Ford who has been the pastor since July, 1946.

When the church was organized it sent a petitionary letter to Central Valley Association. The next year it assisted in the organization of the Salinas-Santa Clara Association which existed for only one year before it disbanded in order to form Monterey and San Jose associations. The Hollister church sent messengers to the meeting in which the Monterey Association was organized.

Early in the history of the Hollister church a large building was purchased from another denomination. Through the years most of the money which it has been able to raise has been applied on the property with very little being contributed to world missions. It should be stated, however, that missions have been established at Sunnyvale and Irvington which have since been organized into churches.

Through the years 225 people have joined the Hollister church which is the only Southern Baptist church in San Benito County. At one time 30 members were excluded because of their objection to a Southern Baptist program. They organized a Conservative Baptist church.

King City, First Baptist Church

The First Baptist Church, King City, was sponsored by the First Baptist Church, Greenfield, though no financial assistance was given the group. The organization meeting was held February 22, 1953 when 15 Baptists became charter members. At the organization meeting a pastoral call was extended to W. N. Whicker.

There is a Community Baptist Church in the town which is made up of more Methodists than Baptists. It is reported that the Community Church members were somewhat opposed to the organization of a Baptist church for fear that some Baptists who had come into their membership would see fit to return to their first love.

The church has contributed 10 per cent of its regular income to missions through the Cooperative Program while at the same time having fellowship with the Monterey Association.

Marina, First Baptist Church

The First Baptist Church, Marina, is the direct result of the missionary efforts of the First Southern Baptist Church in Seaside, which began a mission in July of 1949. The mission was organized into a church May 21, 1950 with 12 charter members. The present membership is 102. The first pastor was Ernest Barnes who served from May 21, 1950 until January 24, 1951. He was succeeded by the present pastor, George Marler.

From the beginning the church has cooperated with Monterey Association, the state and Southern Baptist conventions. In the meantime it has established missions which have become Highland Baptist Church, Seaside, and First Baptist Church, Castroville.

Monterey, Oak Knoll First Baptist Church

The Oak Knoll First Baptist Church located in a suburban addition of Monterey, was organized November 2, 1952 with 16 charter members. The church grew from a mission sponsored by Peninsula Baptist Church, Monterey. Since the church was organized it has been under the pastoral leadership of W. H. Parks.

Though the church is young and small it is making contributions to world missions while at the same time cooperating with Monterey Association.

Monterey, Peninsula Baptist Church

Peninsula Baptist Church, Monterey, was originally known as the First Southern Missionary Baptist Church of Pacific Grove and was

organized from a mission of First Southern Baptist Church, Seaside, September 29, 1946 with 12 members. The name was changed to Peninsula Baptist Church of Pacific Grove, December 20, 1950 because at that time the congregation was meeting across the street from the First Baptist Church which is a Negro congregation. Both groups were constantly confused, therefore the white folks changed the name of their church much to the convenience and satisfaction of both groups.

It soon developed that the congregation ran afoul with the city council in Pacific Grove, the members of which took the position that the city needed no more churches. They even objected to the members taking a census. The result of the opposition was that 19 members of the church assumed a \$20,000 obligation in order to purchase a good building in nearby Monterey.

The congregation, which now numbers 146, has had five pastors. The first was Paul A. Whitaker who served for one year and was succeeded by Bernard Matthews who served from February, 1948 until October of the same year. He was succeeded by William H. Parks who served until June, 1950. The next pastor was James W. Williams who served only three months and was succeeded by Joe W. Allison in October, 1950.

The First Baptist Church, Del Monte Park, located near Pacific Grove, grew from a mission of the Peninsula congregation.

Salinas, First Mexican Baptist Church

The First Mexican Baptist Church in Salinas was organized with 65 members July 22, 1947 at which time a pastoral call was extended to Walter Goulding who served six months and resigned. He was succeeded by David M. Cuevas.

Like most other Mexican congregations it cooperates with the local district association and with the state-wide organization of Mexican Southern Baptists.

Salinas, First Southern Baptist Church

A group of Baptists organized a church in Salinas in the middle thirties. One of the leading members was an Arkansas Baptist deacon, C. P. Cunningham, who guaranteed a loan which the church secured to build a small house of worship. Soon after the building was constructed the church became infested with Landmarks. Soon the Landmarks had control, but Cunningham held a lien against the building. He could have ousted them, but instead allowed his name

to remain on the note which the Landmarks finally paid off. In the meantime the missionary-minded Baptists withdrew and organized the First Southern Baptist Church which was originally known as Calvary Missionary Baptist Church. There were 13 charter members when the church was organized June 21, 1938. At present there are almost 1,000 members, even though the church has established nine missions which have grown into churches.

The first pastor was a Mr. Hoodin who served for a few months and resigned. He was succeeded by Silas Hill who was the pastor until 1942. Under Hill's leadership a new building was constructed and a parsonage secured. Hill was succeeded by C. W. Hollums who became the pastor in 1942 and served for five years. When Hollums resigned Sam E. Brian, a Texan, was called "sight unseen." None of the members had ever met him. He accepted and served three years during which time he led in the construction of a \$70,000 auditorium. Under his leadership the church made phenomenal growth numerically and quadrupled its gifts to missions. When he resigned to return to active duty as a chaplain in the armed services the church again called a pastor, "sight unseen," this time J. Clifford Harris under whose leadership the numerical growth has been exceeded only by its missionary spirit. A large educational building has been constructed and the church is raising \$50,000 annually.

The Calvary Baptist Church, Watsonville; First Southern Baptist Church, Hollister; First Baptist Church, Gilroy; First Southern Baptist Church, Seaside; Peninsula Baptist Church, Monterey; First Southern Baptist Church, Greenfield; First Southern Baptist Church, Capitola; First Southern Baptist Church, Prunedale, and the Immanuel and Laurel Baptist churches in Salinas have all grown from missions established by the group which withdrew from the Landmarks. There are probably other churches which owe their existence directly or indirectly to the missionary efforts of the church in Salinas.

The congregation gave to world missions through the Cooperative Program before there was a state convention or any district associations to cooperate with. Some of the members were present at Shafter when the state convention was organized. Through all the years it has had a worthy part in world missions.

Salinas, Immanuel Southern Baptist Church

Immanuel Southern Baptist Church in Salinas was organized with 36 members July 20, 1952. It grew from a ten-months-old mission established by the First Southern Baptist Church in the same city. The first pastor was John R. Tornello who terminated his service

soon after the church was organized. The present pastor is Kenneth Caery.

The membership is 106 and regular contributions to missions are given through the Cooperative Program.

Salinas, Laurel Baptist Church

The Laurel Baptist Church in Salinas began with a mission which was established following a one week's revival sponsored by the young people in the First Southern Baptist Church in Salinas. General Missionary J. A. Chambers was the preacher. Services were first held in a local American Legion building for which the group paid \$35 per week. Since there was a bar in the building the worshipers sometimes had to clean up the beer before they could hold services. One Sunday school pupil had the misfortune of sitting down in a puddle of beer.

It took 14 months to develop the mission into a church. In the meantime, however, a Vacation Bible school was held in the driveway of the mission pastor's home. Sixty-three pupils attended.

The first mission pastor was Kenneth Caery, a student in Golden Gate Seminary. He was succeeded by Dr. Joe McClain, a member of the seminary's faculty. The present pastor is H. V. Moratto.

The church has made steady progress since its organization December 14, 1952 with 31 charter members. In addition to cooperating with the Monterey Association it makes regular contributions to missions through the Cooperative Program.

Prunedale, First Southern Baptist Church

The First Southern Baptist Church, Prunedale, located in rural Salinas, has a present membership of 114, and was organized April 24, 1949 with 18 charter members. The church grew from a mission sponsored by the First Southern Baptist Church in Salinas. The first pastor was James A. Williams, who served from the date of organization until May 31, 1950. He was succeeded by H. A. Reeves who served until February 13, 1952. The present pastor is S. T. Welch.

The church owns its own house of worship, participates in the affairs of Monterey Association and gives to missions regularly.

Seaside, First Southern Baptist Church

The First Southern Baptist Church in Seaside grew from a five-months-old mission established by the First Southern Baptist Church in Salinas and was organized August 12, 1941 with 16 charter members. In 1946 the name was changed to Memorial Baptist Church, but

the congregation decided to change the name back to First Southern in 1952.

The first pastor was O. P. Mattingly who was called when the church was organized and served until November of the following year when he was succeeded by Paul Whitaker who served for a year and a half and resigned. The next pastor was Silas Hill who was called in July, 1943 and remained with the congregation for five years. In September, 1948 a pastoral call was extended to J. C. Anderson. He stayed three and a half years and was succeeded by the present pastor, T. L. Epton.

The First Baptist Church, Marina, and the Peninsula Baptist Church, Monterey, were organized from missions established by the Seaside church. In the meantime regular contributions have been made to world missions. The congregation, which now numbers 308, has cooperated with Golden Gate, Central Valley, Salinas-Santa Clara, and Monterey associations.

Seaside, Highland Baptist Church

The Highland Baptist Church, Seaside, which has a present membership of 91, was organized December 2, 1951 with 23 charter members. It grew from a mission sponsored by the First Baptist Church of Marina, though the sponsoring congregation invested no money in the enterprise. From a human viewpoint the church owes its origin to the missionary efforts of the first pastor, C. "Sparkie" Norquist, and his wife, who held the first service in an unattractive two-car garage October 7, 1951. Within five days, however, the garage had received a coat of paint inside and out and was more attractively arranged for church services. Within a few days hymn books and a piano were purchased and paid for. Within 30 days after the church was organized the membership had increased from 23 to 41, all of whom were regarded as charter members. Three months later a small building had been constructed and paid for. Soon a loan was secured from a local bank and enough land was purchased for future needs.

The church is active in the affairs of Monterey Association.

Watsonville, Calvary Southern Baptist Church

The Calvary Southern Baptist Church, Watsonville, grew from a mission of the First Southern Baptist Church, Salinas, and was organized February 28, 1947 with 10 charter members. The present membership is 84.

The first pastor was Homer Alexander who served from February, 1947 until November of the same year. He was succeeded by Owen

Compton who became pastor in January of 1948. Compton resigned in October of the same year and the church extended a call to Dexter C. Ogan who served from October, 1948 until June, 1952. Ogan was succeeded by H. L. Wyatt who served for a little less than a year. The present pastor is R. E. Cure.

The church had a hard time in the beginning. The first pastor left his wife temporarily and allegedly left with another woman. Added to that embarrassment, the Landmarks took over and caused considerable dissension in the church. Nevertheless, some good substantial Southern Baptists have been true to the faith and the denomination's program and the church is well respected in the community.

Services were first held in a rented building, but the church later built its own home.

The congregation cooperates with the Monterey Association and has been a small contributor to world missions through the Cooperative Program.

NORTH BAY ASSOCIATION

Benicia, First Southern Baptist Church

The First Southern Baptist Church in Benicia was organized March 26, 1950. Since there was no response to a questionnaire, information concerning the church is a bit incomplete. It is known, however, that the congregation affiliated with Redwood Empire Association in the fall of 1950 and that a membership of 31 was reported. The records seem to indicate that Lee Greer was pastor until about 1952 when he was succeeded by the present pastor, Cal Cooper. The church has a membership of 75.

Dixon, First Baptist Church

A church was organized in Dixon many years ago but finally fell to the unionizers after considerable Baptist money had been invested in it. Southern Baptists entered the community some time prior to 1945 and organized a mission which soon disbanded. In 1953, however, the First Baptist Church, Vacaville, established a mission in Dixon which was organized into the First Baptist Church August 16, 1953. There were 24 present for the organization meeting, but within a short time the membership doubled.

At the organization meeting a pastoral call was extended to L. M. Thompson.

Fairfield-Suisun, First Baptist Church

The First Baptist Church of Fairfield-Suisun has a stormy record. In few places have Baptists made such phenomenal progress in spite of internal strife and misunderstanding. In few places have they been able to resolve their difficulties and emerge so triumphantly.

The mission out of which the church grew was started by the First Southern Baptist Church in Vallejo in 1946 when A. J. Hyatt held a revival meeting and organized a Sunday school and Training Union. The plan at that time was to organize a church which would be known as the First Baptist Church of Fairfield. Almost simultaneous with the efforts in the community by Southern Baptists, the Northern (now American) Baptists got a group together which they called the First Baptist Church, though it was not formally organized at that time. In the meantime Southern Baptists could not secure a place to meet in Fairfield because the Comity Council of the Federal Council of Churches had allocated the community to the Methodists and other groups. Baptists were denied the use of a local federal housing recreation hall because of the influence of other local pastors. A place was secured, however, in nearby Suisun and in a few weeks Northern Baptists who had let the community go untouched for a hundred years "threw in the towel" and most of their members joined with Southern Baptists. It was through this merger that the church was given a part of its present site by one of the members who came from the Northern group.

The first pastor was Truett Myers who is now associated with the Visual Aids Department of the Sunday School Board. He served from September, 1946 until January, 1949. When he resigned the church called Wayne Eurich under whose leadership the church split with Eurich taking a group and organizing Fairfield Baptist Church in July, 1949. Eurich and his group secured a 99-year lease on some lots adjacent to the ones owned by the congregation and on which the present church building was later built. Eurich and his group started a building which they were unable to finish and on which there was considerable debt. In the meantime the original congregation called Dave Chamblin when Eurich resigned. Chamblin continued to lead the original congregation with services being held in a rented building in Suisun. Eurich gave up his group which eventually disbanded with most of the members returning to the original congregation with the understanding that all their debts would be assumed. Chamblin succeeded in bringing the two groups back together in 1950, then

resigned in June, 1951. He was succeeded by V. B. Breazeale who has been the pastor since July, 1951.

Under Breazeale's leadership the Baptist stock in Fairfield-Suisun has constantly increased, scores of new members have been added, a new building has been constructed which reflects credit to Baptists in a county where, insofar as is known, there was not a Baptist church until Southern Baptists organized one.

The church is so strategically located that it has participated in the organization of Contra Costa, Redwood Empire, and North Bay associations, all of which have been organized since the church was started. Soon after the congregation was organized a petitionary letter was sent to the Golden Gate Association.

Through the years mission money has continued to come from Fairfield-Suisun, even though they have had their "Baptist differences." As matters now stand Southern Baptists can be proud of their brothers and sisters in Fairfield-Suisun.

Napa, Calvary Baptist Church

Calvary Baptist Church in Napa was organized some time in 1947. Since there was no response to a questionnaire the number of charter members is not known. It is known, however, that the first pastor was a minister by the name of Matthews who served for a short time before he was succeeded by Dr. A. J. Hyatt who served until about 1949 when he was succeeded by Chester Jordan who served for only a short time before he was succeeded by Damon Matlock.

The church has a present membership of 153 and has for more than two years been under the pastoral leadership of H. A. Zimmerman who is leading in the construction of a new building.

Napa, Silverado Baptist Church

The Silverado Baptist Church in Napa, which has a present membership of 149, was organized September 9, 1951 with 45 charter members. While the church grew from a mission sponsored by Trinity Baptist Church, Vallejo, it was the result of a split in Calvary Baptist Church located in the same city. Damon Matlock was pastor of Calvary Church when tensions developed which made the organization of another church necessary. He therefore led a group in the organization of Silverado Church and has since been leading in a constructive program.

The church first cooperated with Redwood Empire Association, but later participated in the organization of North Bay Association.

Rio Vista, Calvary Baptist Church

Calvary Baptist Church, Rio Vista, grew from a mission established by the First Baptist Church in Fairfield and was organized March 22, 1953 with 15 members. At the organization meeting a pastoral call was extended to Marvin Branch.

Like most other California Southern Baptist congregations the church has had a hard time getting started. The membership is small and no building has been secured.

St. Helena, First Baptist Church

The First Baptist Church in St. Helena, which now has a membership of 85, was organized April 24, 1949 with 17 charter members. It grew from a mission sponsored by the Calvary Baptist Church in Napa. The first pastor was Glenn Wood, who served from the time the church was organized until October 1, 1950. The next pastor was Delmer A. Walker who was called a few days after Wood's resignation and remained as pastor until March, 1952. The present pastor is Hugh J. Morgan, Jr. Before the church purchased its own meeting place, services were held in the Native Sons Hall.

When the church was organized it immediately began cooperating with Contra Costa Association, however, it assisted in organizing the North Bay Association.

Vacaville, First Baptist Church

The First Baptist Church in Vacaville was organized with 14 members April 13, 1945. The present membership is 218.

A few months after the church was organized a pastoral call was extended to J. P. Brown. He served six months and was succeeded by W. W. Pitts who lengthened his stay to 10 months before he was succeeded by W. W. Elms who stayed a year and a half. Then came Joe Baker who served from May, 1948 until January, 1952. The present pastor is J. C. Anderson.

Services were first held in a legion hall, but later a Seventh Day Adventist building was rented. Finally the church succeeded in building an attractive house of worship. Fellowship has been maintained with Contra Costa, Redwood Empire, and later with North Bay Baptist Association.

Vallejo, Emmanuel Southern Baptist Church

The Emmanuel Southern Baptist Church in Vallejo was organized on February 24, 1952 with 36 charter members, most of whom

had previously held membership in the First Southern Baptist Church in Vallejo. Obviously there was opposition in First Southern to the pastoral leadership of H. A. Garner. He therefore led a group in the organization of Emmanuel Church, was called as pastor and served for a little less than a year and a half, during which time the membership increased to 59. The present pastor is Vernon Wickliffe.

When the church was organized nine preachers and an undetermined number of deacons from six churches were present to assist. Among those present were: Damon Matlock, Allen Farrow, James Maxwell, Norris Fulfer, H. A. Zimmerman, and General Missionary E. J. Combs.

When the church was organized it became a cooperating constituency of Redwood Empire Association, but when the North Bay Association was organized the church affiliated with it.

Vallejo, First Southern Baptist Church

The First Southern Baptist Church in Vallejo, which has a present membership of 232, was organized July 23, 1944 with 27 charter members. The organization meeting was held in the Veterans Memorial Building, but soon afterward the church secured the Masonic Temple for services. In 1946 the present building, located at 833 Louisiana Street, was purchased from the Nazarenes. The congregation first affiliated with Golden Gate Association, but later participated in the organization of Contra Costa, Redwood Empire, and North Bay associations. The city of Vallejo is so strategically located that churches in the area naturally become a part of any movement Baptists make to meet the needs of growth and change.

The first pastor was John L. Isaac, who served for a little more than six months. The church was pastorless from March, 1945 until January of the next year. During this period pastoral calls were extended to several preachers of known ability. They offered a salary far in excess of that paid by any church in the state at that time. Finally on January 13, 1946 pastoral relations were established between the church and Dr. R. F. Royal, a returned chaplain now professor in the department of religious education, Golden Gate Seminary. It was under his leadership that the present property was purchased. He resigned in October, 1947 and three weeks later the church called Dr. S. G. Posey, who had recently come from the pastorate of the Temple Baptist Church, San Antonio, Texas to be chairman of the department of religious education in the seminary. He agreed to be supply pastor and served until April, 1948. A month after his resignation the church called R. Vandor Littlejohn, who served for three

years and two days before accepting a pastorate in Bakersfield. He was succeeded by H. A. Garner, who served for a few months until opposition to his leadership arose and he led a group out of the church and organized the Emmanuel Baptist Church. He was succeeded by James Bell May 18, 1952. The present pastor is Boyd E. Eldridge.

The church through the years has been missionary, as is evidenced by the organization of the First Baptist Church, Fairfield, Calvary Baptist Church, Napa, and the Trinity Baptist Church, Vallejo, from missions established by Vallejo First Southern. It is well to note also that Silverado Baptist Church in Napa is a granddaughter of the church, having been sponsored as a mission by Trinity Baptist Church, Vallejo.

Vallejo, Trinity Baptist Church

The Trinity Baptist Church in Vallejo, which has a present membership of 85, started with 18 members on March 11, 1951. It grew from a mission sponsored by the First Southern Baptist Church in Vallejo.

For a little more than a year after the church was organized Allen Farrow was the pastor. He resigned in June, 1952 and the church called Dexter C. Ogan.

Soon after the church was organized it opened a mission in Napa which has since become Silverado Baptist Church. Further evidence of the congregation's interest in missions is reflected in its ever increasing contributions through the Cooperative Program. It also cooperates with the missionary program of North Bay Association.

NORTH COAST ASSOCIATION

Crescent City, First Baptist Church

The First Baptist Church, Crescent City, which has a present membership of 178, was organized with 24 charter members on October 14, 1949. Services were first held in a one room rented store building with General Missionary Leonard B. Sigle in charge. Sigle piloted the mission through its formative days and served as acting pastor of the church for five months following its organization.

The first regular pastor was Floyd Thompson who served from March 16, 1950 until the following November. He was succeeded by Arthur King who was the pastor from March, 1951 until February of the following year. The present pastor is H. M. Patterson.

When the church was organized it began cooperation with the Sierra-Butte Association, but later participated in the organization of

North Coast Association. In spite of a building debt the church is generous in its gifts to missions.

As soon as the church was organized it received a letter from the local Federated church opposing its organization. This opposition evidently sprang from some sort of comity agreement entered into by other religious organizations.

Eureka, Calvary Baptist Church

The Calvary Baptist Church in Eureka was organized February 17, 1951 with 21 members. The present membership is 115.

The first pastor was Sam Bonetati who began with the group when the mission was opened. He served as pastor until September 23, 1951. He was succeeded one month later by Horace F. Burns under whose leadership the church moved out of the Seventh Day Adventist school building into a beautiful new house of worship which was built for the most part with donated labor.

When the church was organized it affiliated with the Redwood Empire Association, but later participated in the organization of North Coast Association.

The First Baptist Church of McKinleyville was established by the congregation in Eureka.

Burns resigned the pastorate in August, 1953 in order to become missionary in the area around Seattle, Washington. The present pastor is M. M. Barnette.

Fortuna, First Baptist Church

The story of the First Baptist Church, Fortuna, goes back to late 1950 or early 1951 when a small number of Baptists rented an old dilapidated building and let it be known that they were interested in organizing a church. In the meantime two Golden Gate Seminary students, James Dotson and Jim Gantenbein, neither of whom had ever been in Fortuna, 300 miles north of the seminary, heard about the wishes of the small group. Dotson, who had recently resigned the pastorate of a church in Tennessee where he looked after four or five missions, bought Gantenbein a ticket and sent him to Fortuna equipped with a sermon outline, which he had helped the young preacher to prepare. Oh yes, Gantenbein took along a sleeping bag, too, for he had to sleep in the "church building." The building was practically roofless, so the young preacher was all but immersed by the heavy rains which came at night. When it rained during services

worshippers had to hunt for a place where the water would not pour down on their heads.

In the meantime James Dotson was called to the pastorate of the College Avenue Baptist Church in Santa Rosa. He immediately succeeded in getting his congregation to extend an arm to Fortuna some 250 miles northwest and on February 24, he in company with a few members of his church went to Fortuna with authority to receive into the fellowship of his church any Baptists who cared to join. Following his message six Baptists responded to his invitation for church membership.

Dotson and the men with him paid two months' rent on the old building and the mission was officially under way. Gantenbein soon terminated his service and Henry Johnson became mission pastor on March 26 and remained with the group until September, 1951. He was succeeded by Lee Jones, who led the group in the organization of the church on December 1, 1951. He remained as pastor until August of the next year. Since September of 1952 the present pastor, O. G. Priddy, has been on the field. Under his ministry a building site overlooking the city has been secured and a combination church and pastor's home has been constructed. The building is unique in that it is built almost entirely of two by fours eight feet long. No historian or journalist can describe it, but sufficeth it to say that Bob Ripley, who incidentally, was a native of Santa Rosa and who once featured in one of his cartoons the First Baptist Church in Santa Rosa, could, if still living, add the story of another Baptist church to his collection.

When the church was organized it affiliated with the Redwood Empire Association, but later assisted in the organization of the North Coast Association.

Garberville, Calvary Baptist Church of Redway

The Calvary Baptist Church of Redway, in Garberville, which has a present membership of 86, began with 40 charter members on the seventeenth of November, 1951. It grew from a mission sponsored by the First Baptist Church in Cloverdale.

The first pastor was George B. Kendall, who has successfully led many missions in becoming fully organized churches. Soon after the Garberville church was organized he led it to buy some lots which were covered with timber. He rented a horse and started a "logging" operation to clear the lots for a building. One day while he and faithful Nancy (the horse) were busy removing logs from the lots a large log rolled over and pinned him to the ground. He yelled "Whoa" and

Nancy stopped, just averting a possible tragedy. Kendall finally succeeded in freeing himself, but had some sore muscles for several days.

On June 30, 1952, Kendall resigned and the church called Earlye Dan Barron, Jr. under whose leadership the church has continued to build.

When the North Coast Association was organized the Garberville church severed its relationship with the Redwood Empire Association in order to participate in the missionary program of North Coast Association.

McKinleyville, First Baptist Church

A mission in McKinleyville, sponsored by Calvary Baptist Church in Eureka, became the First Baptist Church in an organization meeting held September 21, 1951 when 11 Baptists entered into covenant, adopted articles of faith, and declared themselves to be an independent self-governing Baptist church. The present membership is 57.

At the organization meeting W. Ross Harmonson became the pastor. He resigned June 1, 1952 and two weeks later a pastoral call was extended to Sam W. Gillentine. In the meantime the church has secured its own house of worship.

The McKinleyville saints cooperated with the Redwood Empire Association until the church assisted in creating the North Coast Association.

A mission was established at Orick, but disbanded without developing into a church.

Rio Dell, Rio Dell Baptist Church

The Rio Dell Baptist Church was organized July 27, 1952 with 55 members. It grew from a mission established by the First Baptist Church, Fortuna. For six months after the church was organized it was under the pastoral leadership of George B. Kendall who has no doubt been the pastor of more missions and young churches than any Southern Baptist pastor in California. He resigned in January, 1953 to take charge of another mission and was succeeded by B. Sherrill who was the pastor for four months. Sherrill resigned in April, 1953 and Kendall returned to the church, served a few months, and resigned. The present pastor is Dick Moody.

When the church was organized a building site was secured and plans projected for a new building. In the meantime the congregation has shared generously its income with world missions, while cooperating in the missionary activities of North Coast Association.

ORANGE COUNTY ASSOCIATION

Anaheim, Palm Street Baptist Church

The Palm Street Baptist Church in Anaheim was organized under the name of First Southern Baptist Church on July 15, 1951. There were 25 charter members. The present membership is 105. Services were first held in the V.F.W. Hall which soon proved to be too small. The congregation then moved to Ebell Club House where services were held until the present property was purchased from a Lutheran congregation.

The church, which has always been generous in its gifts to missions, first cooperated with the Calvary Association, but later joined in the organization of Orange County Association.

The congregation did not grow from a mission sponsored by another church, but instead General Missionary E. W. Moon took the initiative in getting the Southern Baptists in the community together. When the church was organized he remained as interim pastor until a call was extended to Carl F. Newland of Illinois. Newland accepted but did not move on the field until January of the following year. The church, therefore, called A. F. Whitehurst to serve as interim pastor until he arrived. Newland terminated his services a year later and the church called the present pastor, Preston Howell.

Buena Park, First Southern Baptist Church

The First Southern Baptist Church, Buena Park, was organized with 17 members November 26, 1950. It grew from a mission sponsored by the First Baptist Church in Norwalk, though some members from Bristol Street Baptist Church in Santa Ana actually began the mission.

The first pastor was W. L. Watson who served from November, 1950 until March, 1952. The next pastor was A. F. Whitehurst who served from April, 1952 until April of the following year. When he resigned the church called Carroll Gibson.

The congregation has built an attractive house of worship, made substantial growth in membership, and is active in the affairs of Orange County Baptist Association. Originally it cooperated with the Los Angeles Association. Throughout the history of the church it has supported missions through the Cooperative Program.

Cypress, First Baptist Church

The First Baptist Church in Cypress was organized January 23, 1947 with 100 members. The first pastor was Romey E. Black who served from the date of organization until March, 1948 after which he was succeeded by Arthur King who served until March, 1949. The next pastor was W. V. Buckner who was succeeded by Jack Tutor in August, 1950. The next in line is the present pastor, Woodrow Smith, who was called in February, 1953.

The church was organized in the home of Mr. and Mrs. Roy Wright but soon moved into a Boy Scout building located on the public school property. When the church outgrew the Boy Scout hut arrangements were made to occupy the school auditorium but opposition soon drove them out. By that time the church owned a building site but a split in which several of the members went with the first pastor, Romey E. Black, made the prospect of building seem unlikely. General Missionary Milton E. Cunningham, however, came to the church, arranged for the purchase of material necessary for the new building, and the members went to work and built it. The membership now numbers 219.

Garden Grove, First Southern Baptist Church

The First Southern Baptist Church, Garden Grove, started with 21 members June 29, 1952. There are now 71 members.

The church grew from a mission established by the First Baptist Church, Westminster, and has from the beginning been under the pastoral leadership of Ernest Nixon, Jr. Even though the congregation is only a year and a half old, it has already given a good account of itself in giving to missions while cooperating with Orange County Baptist Association.

La Habra, First Southern Baptist Church

Southern Baptist work in La Habra dates back to the middle 30's when Silas Hill organized a Baptist church which had in its membership many Southern Baptists. With no organized Southern Baptist life in the state the church was soon plagued by Fundamentalist, Landmark, and Norrisite elements and was not conserved for the Southern Baptist cause. It took Southern Baptists 15 years to overcome this setback and organize the First Southern Baptist Church on July 28, 1952. The congregation grew from a mission sponsored

by the First Southern Baptist Church in El Monte. There were 52 charter members.

The first pastor was Freeman Rogers who served as mission pastor but resigned soon after the church was organized. He was succeeded by Carl L. Cox.

The church holds services in the American Legion Hall and cooperates with Orange County Southern Baptist Association.

Midway City, First Baptist Church

First Baptist Church, Midway City, was organized September 24, 1950. Since there was no response to a questionnaire, the number of charter members is not known. Neither is it known who the first pastor was. Preston Howell was the pastor in 1952 and he was succeeded by Robert F. McLeod. The church has a membership of 53. It cooperated with Los Angeles Association until the Orange County group organized.

Orange, First Southern Baptist Church

The First Southern Baptist Church in Orange, which has a present membership of 161, was organized with 20 members on the 23rd day of November, 1947. It grew from a mission sponsored by Bristol Street Baptist Church in Santa Ana.

The first pastor was Paul E. Setser who served until May 15, 1949. He was succeeded by John O. Scott under whose leadership the church purchased property and made substantial growth in membership. Scott resigned in May, 1952 and was succeeded by D. P. Muxlow.

In spite of heavy building obligations the church is becoming increasingly more generous in its gifts to missions through the Cooperative Program. At the time of organization it sent a petitionary letter to the Calvary Association, but later joined in the organization of Orange County Association.

Santa Ana, Bristol Street Baptist Church

The story of Bristol Street Baptist Church, Santa Ana, dates back to March 28, 1939 when a prayer meeting was held in the home of Mr. and Mrs. Joe Ward of 611 W. Eighth Street in Santa Ana at which time the group discussed the organization of a missionary Baptist church. A motion prevailed to meet the following Sunday

for organization. W. E. Dowell, pastor of a Landmark Baptist Church in La Habra, preached on "What Baptists Believe."

On Sunday afternoon following the meeting a large group met in the Townsend Hall located at 511 W. Fourth Street. There were representatives present from various Landmark organizations in the area. Roy O. Young, now serving as general missionary of The Southern Baptist General Convention of California, moderated the meeting; read the articles of faith and church covenant written by J. M. Pendleton. The motion to organize a missionary Baptist church was made by T. E. Crawford. The following 12 persons constituted the church: Roy O. Young, Mrs. Roy O. Young, T. F. Crawford, Mrs. T. F. Crawford, Earl Elliott, Mrs. Earl Elliott, John D. Rinard, Mrs. John D. Rinard, Dr. S. L. Aubin, Mrs. C. R. Wallace, R. O. Douglas, and Mrs. R. O. Douglas.

Roy Young was named pastor, Owen Douglas, clerk, T. F. Crawford, treasurer, Earl Elliott, Sunday school superintendent, Owen Douglas, chorister, and Mrs. Owen Douglas pianist.

Young was pastor for two months and resigned to become pastor at Ducor where there was a church which had given some degree of cooperation with the California Missionary Baptist Association (Landmark), but later joined forces with the General Association of Regular Baptists. For one year it was affiliated with The Southern Baptist General Convention of California, but returned to the Regulars. The Santa Ana church remained pastorless for 20 months, then called Young again and he accepted and served for one year. The next pastor was E. D. Gregory who served from September, 1941 until March, 1945. The next pastor was H. B. Long who served from June 6, 1945 until November, 1951. The present pastor is Dr. Elmer L. Gray.

The church had a hard time during its early years, even though many members of a defunct Landmark church at Costa Mesa joined the church two months after it was organized. For instance, the church was informed that it was against the law to hold services close to a beer joint, therefore it had to move from the Townsend Hall on Fourth Street. This drove them to the home of Mr. and Mrs. T. F. Crawford at 504 E. 17th Street. In the meantime the church was without a pastor and depended on visiting preachers to drop in and conduct the services. Among them were W. E. Dowell, Earl Salsbury, Eugene Dowdle, Clay Wilson, Albert Maple, Floyd Gibbs, J. W. Patterson, Kenneth Sanders, H. A. Garner, K. L. Sutter, J. L. Waters, and W. L. Wyrick. Several of these brothers were confirmed Landmarks, though some of them are numbered among our most coopera-

tive Southern Baptist preachers. In the meantime pastoral calls were extended to W. E. Dowell and Eugene Dowdle, but both declined.

In 1940 the church sent a petitionary letter asking for fellowship in the Missionary Baptist Association (Landmark) meeting in Corcoran. A vote prevailed later not to join the association. Then on April 2, 1941 the church voted to affiliate with the state convention and to change its name from First Missionary Baptist Church to Southern Missionary Baptist Church, to use Southern Baptist literature, and to give full cooperation to the Southern Baptist Convention. Fourteen days later the church elected messengers to go to a meeting at the First Southern Baptist Church, Ontario, to organize Calvary Baptist Association. From that day on the church made progress.

For a long time the congregation had difficulty in securing a satisfactory place of worship. After they were driven out of the Townsend Hall, services were held in various homes until a store building was rented at 904 W. Fourth Street for \$50 a month.

Early in 1941 a Mrs. Effie Rice willed the church some property located at 824 N. Birch Street which was destined to be of much assistance in securing a place of worship. During the same year the church bought a dwelling house at 1223 N. Ross Street which was converted into a church building. E. D. Gregory became the pastor after he had held a revival meeting for which he received \$19.54. His salary as pastor was \$60 per month. When H. B. Long became pastor he was paid a salary of \$160 per month with his house rent and telephone bills paid. Under Long's leadership the Ross Street property was sold and a church building on Sixth Street purchased from another denomination and the name of the church changed to Emmanuel Baptist Church. During his pastorate a parsonage was purchased on South Flower Street.

It was not long until the church outgrew the property on Sixth Street. Under the leadership of the present pastor, Dr. Elmer Gray, the property was sold and a large building site purchased on Bristol Street where the first unit of a large church plant has been constructed. Today the church is known as Bristol Street Baptist Church.

Stormy has been the history of Bristol Street Church, Santa Ana. Sometimes there has been name calling as well as name changing. Nevertheless, it has emerged strong, healthy, cooperative, and missionary in spirit, a monument indeed to the faith, courage, devotion, and sincerity of hundreds of people who have held membership there through the years.

Seal Beach, First Baptist Church

The First Baptist Church in Seal Beach grew from a mission established by Romey E. Black and a group of interested Southern Baptists and was organized with 45 members September 11, 1953. General Missionary E. W. Moon assisted the group for several weeks preceding the organization meeting. Ivan F. Higgins was extended a pastoral call at the organization meeting. He came on the field a few weeks later.

The congregation has not had sufficient time to provide for its own house of worship, but generous contributions to missions have already been made.

Westminster, First Baptist Church

The First Baptist Church, Westminster, grew from a mission established by Truett Memorial Baptist Church in Long Beach and was organized with 30 members February 8, 1948. The present membership is 134.

A few days after the church was organized a pastoral call was extended to J. M. Carpenter who served until October, 1949. The next pastor was Joseph Provance who served from January, 1950 until July of the same year. P. R. Warren served as interim pastor for a few months after which Grady Etheridge was called and served for two months and resigned. Don P. Hathcock became pastor in February, 1951 and remained until the following September. Since December, 1951 the church has been under the pastoral leadership of T. E. Davis.

The church had an unfortunate split in July, 1950 at which time 22 of the members withdrew and the pastor resigned.

The First Southern Baptist Church, Garden Grove, grew from a mission established by the Westminster congregation.

PACIFIC ASSOCIATION

Arroyo Grande, First Baptist Church

The First Baptist Church in Arroyo Grande did not grow from a mission but rather resulted from a split in nearby Grover City church. It was organized November 19, 1948 with 35 members. The first pastor was A. J. Byrd who resigned because of opposition to his leadership in the Grover City church, and took a group with him and organized the church in Arroyo Grande. It originally bore the name

of First Southern Baptist Church but a year later the word Southern was dropped because there was no other Baptist church in the city and because the name change would simplify bookkeeping at a local bank where both Grover City and Arroyo Grande churches carried their accounts.

Pastor Byrd died five months after the church was organized and Joe Lindholm became the pastor and served until September, 1949 when he was succeeded by Elmer F. Sloan who served only eight months. The next pastor was Allan A. Hughes who was said to be a converted Catholic priest. Hughes became the pastor in May, 1950 and remained until December, 1951. For the next two or three months Sergeant W. E. Spencer and Sergeant Robert Tucker, both of whom were stationed at a nearby army base, filled the pulpit. A pastoral call was extended to Claude E. Newman in June, 1952.

The Arroyo Grande church has had a difficult struggle, but a few faithful Baptists have continued to strive against almost unspeakable difficulties. A building was started soon after the church was organized but work soon stopped and the church owed far more money than it could pay. By Providence, however, a loan was secured from the Home Mission Board and the building has been completed. Through all the struggle the congregation has shared its limited income with world missions.

Atascadero, First Southern Baptist Church

The First Southern Baptist Church, Atascadero, was organized January 27, 1949 with 44 charter members. Services were held for two and a half months preceding the organization by the first pastor, H. C. Coleman. He was assisted from time to time by Floyd E. Pittman who was at that time serving as general missionary. Coleman was the pastor for a little more than two years. When he resigned W. J. Ballard was called.

The congregation has had considerable difficulty along the line. To begin with, the local businessmen's association informed the church and pastor that another church was not needed in Atascadero. You see, Atascadero has a Federated church.

At one time the church had internal dissension which resulted in a split. Those who pulled out tried to maintain another church but failed. In the meantime the church proceeded to build a house of worship during which time an unscrupulous and irresponsible creditor involved it in tremendous financial difficulty. Nevertheless, it has

emerged victoriously and is rendering helpful service in the community while at the same time supporting world missions.

The congregation takes an active part in Pacific Association and divides its income with world missions. The First Southern Baptist Church, San Luis Obispo, was established by the Atascadero saints.

Grover City, First Southern Baptist Church

The First Southern Baptist Church, Grover City, which now has a membership of 146, was organized with eight charter members on the 13th day of April, 1943. The church, which started without the aid of any congregation sponsoring it as a mission, did not have a pastor until five months after it was organized when T. L. Ellis became the pastor.

The ninth pastor is serving the church which is ten years old. It has been pastorless for $31\frac{1}{2}$ months of its first decade. The pastors, in the order of their service, are: T. L. Ellis, H. A. Thomas, Charlie Fredrick, J. V. Simons, A. J. Byrd, Owen Compton, Lloyd Stewart, George Findley, and the present pastor, William C. Meacham.

The congregation first held services in a rented building in nearby Pismo Beach, but in June, 1944 a building was purchased from another denomination in Grover City. Under the pastoral leadership of George Findley who served from June 12, 1949 until April 30, 1952 the building was greatly enlarged while the membership of the church increased. He was succeeded by William C. Meacham who was a member of the church for a time while serving as an army chaplain and stationed nearby.

Notwithstanding the fact that the church has had its dark hours, it has emerged with a true missionary spirit which is evidenced by generous support of the Cooperative Program.

San Luis Obispo, First Southern Baptist Church

The First Southern Baptist Church, San Luis Obispo, was organized with 20 charter members March 8, 1953. It grew from a mission sponsored by the First Baptist Church, Atascadero. When the mission was started it was known as Immanuel Baptist Mission, but changed the name when the church was organized.

While the church is still small it is making progress, having purchased property in a suitable location. Under the pastoral leadership of Weldon I. Barnett the congregation is sharing its contributions to missions with Pacific Association and the state and Southern Baptist conventions.

Santa Maria, First Southern Baptist Church

The First Southern Baptist Church, Santa Maria, was organized July 15, 1945 with seven members. B. N. Lummus, general missionary of the state convention at that time, took the initiative in the movement for there was no other church nearby to sponsor a mission.

At the organization meeting a pastoral call was extended to B. H. McAlister who served until November of the following year. He was succeeded by Lee Finley who became the pastor in December, 1946 and remained until February, 1948. Under Finley's leadership property was secured, a building started, and a split fomented which resulted in his taking a group to nearby Guadalupe to organize another church. When he resigned the pulpit was supplied by H. S. Rainwater and others before Sam Wiser was called in April, 1948. Wiser terminated his pastorate after four months and was succeeded by W. I. Lowe in October, 1948. Under Lowe's leadership the building was finished. He resigned in May, 1949 and was succeeded by Ira Patishall who served until the summer of 1953. The present pastor is J. Glenn Flynt.

Things have not been easy for the Santa Maria saints. The small group first held services in a rented hall where the members had to clean up empty whiskey bottles and other filth left by the dancers the night before. Some time later a more acceptable hall was rented, but room was limited. Not being a Baptist town, and at the same time having two other churches which are affiliated with other Baptist fellowships, Santa Maria Southern Baptists' growth has not been rapid. Even though a membership of 235 was reported last year, a more recent survey shows that more than half of them cannot be found. Through the years many members of the armed forces have passed through the community, joined the church, and left without calling for their letters.

Through all the years the church has been consistent in its gifts to world missions.

Santa Maria, Trinity Baptist Church

The Trinity Baptist Church located a few miles from the city of Santa Maria was organized May 29, 1949 with 13 charter members. The origin of the church is linked with the ministry of Lee Finley, who was called to the pastorate of the First Southern Baptist Church in Santa Maria about 1947. Opposition to his leadership soon arose and he took a group of members, most of whom lived near Santa Maria, and went to nearby Guadalupe and organized a church. In a few months he established a mission near an army installation a few

miles from Santa Maria. He soon organized the mission into a church, resigned at Guadalupe and accepted a call to the new congregation and served as its pastor for seven months. The Guadalupe church finally sold the property which it had purchased, disbanded, and most of the members joined Trinity Church.

On the day Finley resigned, the church extended a pastoral call to B. H. McAlister who served from January 4, 1950 until April 1, 1953. The present pastor is Dale Aycock.

The Trinity congregation has sponsored a mission among the Negroes which has been organized into St. Paul Baptist Church of Santa Maria.

A membership of 112 was reported last year. No recent figures are available. The state and Southern Baptist conventions and Pacific Association are supported by the church.

REDWOOD EMPIRE ASSOCIATION

El Verano, El Verano Baptist Church

The Baptist church in El Verano grew from a mission of Silverado Baptist Church in Napa and was organized with 13 charter members on March 29, 1953. H. S. Simmons became the pastor at the organization meeting. The church is listed as a cooperating constituency of Redwood Empire Association.

Graton, First Baptist Church

The First Baptist Church in Graton grew from a mission of College Avenue Baptist Church in Santa Rosa and was organized with 16 members in October, 1950. The present membership is 47.

At the organization meeting a pastoral call was extended to Benny Cravens who served until August, 1952. The next pastor was Delbert Fann who served from August, 1952 until March of the following year. He was succeeded by James W. Pippin, Jr. who served only five months before he was succeeded by H. A. Garner.

Novato, First Baptist Church

The First Baptist Church of Novato, which now has a membership of 143, was organized with 11 charter members on September 12, 1943. The group had met regularly for three months, though no church was sponsoring the movement. Novato was a thriving city which was supposed to have been left sacred to the Presbyterians, according to comity agreements entered into with the Federal Council

of Churches. Southern Baptists, however, encountered no real opposition in organizing a church.

In less than 10 years the church has had 11 pastors, but it is amazing to note how few months the church has been without a pastor. The first pastor was A. D. Ware who served less than two months. Since that time J. C. Ellis, J. V. Dawes, Keith L. McCormick, Joe L. Morris, Joseph Provance, H. H. Day, Wayne Eurich, W. W. Grant, J. R. Glasscock and the present pastor, Norris Fulfer, have served the church. With due credit to the men who have served in the past, sufficeth it to say that the records indicate that under Fulfer's leadership, since June 1, 1951, the church has outlived some of its "growing pains" and is making steady progress.

The congregation first met in an old store building before the first unit of the present building was constructed in 1948, and co-operated with the Golden Gate Association until the Redwood Empire Association was organized.

The missionary interest of the church is evidenced by the organization of the First Baptist Church, San Rafael, and the First Baptist Church, Santa Venetia.

Petaluma, Calvary Baptist Church

Calvary Baptist Church, Petaluma, was organized March 9, 1949 with 13 charter members. The present membership is 30. The church grew from a mission sponsored by the First Baptist Church, Novato. The first pastor was Joe Allison, who served from the date of organization until June 1 of the following year. He was succeeded by Fred Givens who was the pastor from July, 1950 until March, 1952. When Givens resigned the church called James W. Pippin who served from 1952 until the summer of 1953, and was succeeded by Donald Heiss.

The church had some trouble with the local planning commission when it went to purchase a building site. The difficulty, however, was overcome and the purchase consummated.

Although friendly to the work of the state and Southern Baptist conventions, the church has remained small in membership and has given very little to missions. It has fellowship with Redwood Empire Association.

San Rafael, First Baptist Church

The First Baptist Church, San Rafael, sprang from a mission sponsored by the First Baptist Church in Novato and was organized April 26, 1945 with 28 charter members. The present membership is 253.

San Rafael, one of California's oldest cities, had no Baptist church to serve a population of eight or ten thousand, though it was less than 20 miles from the office of W. Earl Smith, executive secretary of the Bay Cities Baptist Union, who was making the loudest howl about Southern Baptists "invading" California.

Quincy Phipps became the pastor at the organization meeting and remained for more than five years, during which time the church established missions which resulted in the organization of the First Baptist Church, Sausalito, Calvary Baptist Church, Petaluma, and College Avenue Baptist Church, Santa Rosa. Four other missions were established, but for various reasons disbanded and therefore did not develop into churches.

When Phipps resigned to accept the pastorate of Trinity Baptist Church, Bakersfield, the congregation called Carl L. Cox who served for one year. The next pastor was John Stout who likewise served for one year. Since September of 1952 the church has been under the pastoral leadership of Durrill Davison.

The congregation started in a rented building which had a sign "Mable's Tavern" painted across the back. In January, 1946 an apartment house was bought and remodeled into a temporary church building. The congregation soon outgrew it, but was unable for some time to find an acceptable new location. In January, 1952, however, an old mansion with two acres of ground was purchased. Present buildings on the property are being used for the church's meetings. Two services are held every Sunday morning to accommodate the crowds. Reports indicate that plans are under way to construct a new building soon.

The church cooperated with the Golden Gate Association until the Redwood Empire Association was organized.

Santa Rosa, College Avenue Baptist Church

College Avenue Baptist Church in Santa Rosa was first known as First Southern Baptist Church and was organized from a mission of the First Southern Baptist Church, San Rafael, on October 18, 1947 with 16 charter members. The name was changed later to correspond with the name of the street on which property was purchased.

The first pastor was B. G. Hargrave who served from the date of organization until June 15, 1948. He was succeeded by F. M. Newton who served from 1948 until August 1, 1949. When he resigned the church called Myron Stagg who was the pastor from November, 1949 until the same date the following year. Stagg resigned

to enter military service as a chaplain and the church called James B. Dotson, a Tennessean who came west to attend Golden Gate Seminary. Dotson had had considerable experience with missions, usually called branch Sunday schools in Tennessee. When he came to Santa Rosa he proceeded to establish missions all over the country. In less than a year he resigned the church and became pastor of Village Baptist Church which was the result of his missionary efforts. When he resigned College Avenue Church, he and the new congregation assumed responsibility for most of the missions which had been organized by College Avenue Church.

The following churches grew from missions that were originally established by members of the College Avenue Church: Trinity Baptist Church, Healdsburg; First Baptist Church, Fortuna; Community Baptist Church, Santa Rosa; West Santa Rosa; Lakeside Church, Laytonville; First Baptist Church, Graton; Leggett Valley Baptist Church, and Village Baptist Church, Santa Rosa.

Some of these churches were organized before Dotson came to Santa Rosa. Others were organized while he was still with College Avenue. The remainder of them grew into churches after the organization of Village Church.

Dotson was succeeded by Warren G. Hall who was the pastor for three months. Hall was succeeded by Paul Mason who served from July, 1952 until June, 1953. He was succeeded by John Hines.

The church has cooperated with Golden Gate, Contra Costa, and Redwood Empire associations.

Santa Rosa, Community Baptist Church

The Community Baptist Church in Santa Rosa grew from a mission of Village Baptist Church in the same city and was organized April 9, 1953 with 29 members. While most of the members are Negroes it has in its membership persons of various races, therefore the name Community Baptist Church was adopted. Soon after the organization meeting a pastoral call was extended to W. E. Boyce.

While the church was recognized as a cooperating constituency of Redwood Empire Association there were some pastors and others who objected to it on the ground that a Negro Baptist church should cooperate with existing Negro Baptist organizations. Much of the leadership in the state convention entertained the same idea. It seems that no one objected on the ground that the members were for the most part Negroes, but rather on the ground that it would be discourteous to the Negro brethren to infringe upon their missionary activities by

failing to encourage a Baptist church to affiliate with a convention of its own race.

Santa Rosa, Village Baptist Church

Village Baptist Church, Santa Rosa, was organized with 42 charter members February 1, 1952. Previous to the organization College Avenue Baptist Church in Santa Rosa had sponsored a mission in the section of the city where the church was organized. James B. Dotson, who had been the pastor of College Avenue, resigned and became the pastor of Village Church when it was constituted. He has remained with the congregation during which time a Broadway bond issue has been approved and a large educational building constructed. Until the new building was erected, services were held in a rented club house.

Few churches in California or anywhere else have sponsored as many missions in so many places in such short time as has the College Avenue Church in Santa Rosa. At the time it was organized the mother church was sponsoring a half dozen or more missions which were taken over by Village Church as soon as it was organized. Some of the missions have been organized into churches while a few met for awhile and disbanded. Some of the missions which have become churches are: Community Baptist Church (Negro), Santa Rosa; West Santa Rosa Baptist Church, Lakeside Baptist Church, Laytonville, and the First Baptist Church, Leggett Valley.

So far the church hasn't given much to missions through the Cooperative Program but has certainly wasted no time in organizing new churches and missions.

Santa Rosa, West Santa Rosa Baptist Church

The West Santa Rosa Baptist Church was organized November 2, 1952 with 22 charter members. It grew from a mission sponsored by the Village Baptist Church, Santa Rosa. At the organization meeting Don Frazier was called as pastor.

Services were first held in a Boy Scout hall, but an old school building has since been secured as a temporary meeting place.

Though the membership is not large the congregation gives generously to world missions and cooperates with Redwood Empire Association.

Santa Venetia, First Baptist Church

The First Baptist Church, Santa Venetia, grew from a mission established by the First Baptist Church, Novato, and was organized

with 11 members December 4, 1952. The church has not made much growth numerically and has not secured a house of worship.

The first pastor was Ray McClary who was called when the church was organized and served until August, 1953. He was succeeded by Olan T. Gooch who served a few months and resigned.

Most of the early records of the church were destroyed in a fire.

Sausalito, First Baptist Church

First Baptist Church in Sausalito grew from a mission of the First Baptist Church in San Rafael and was organized April 17, 1949 with 24 charter members. Two weeks after the church was organized a pastoral call was extended to Everett W. Carlton who has remained with the congregation through the years.

The church does not own its own building but shares its income with world missions. The present membership is 106.

Sonoma, First Baptist Church

The First Baptist Church, Sonoma, which has a present membership of 69, started with 13 members July 15, 1945.

Two months after it was organized a pastoral call was extended to Floyd Hutchins. He served for two months and resigned. Most of the charter members came into the community during the war years and when hostilities ceased most of them went back to their home states. Therefore, the church became inactive when Hutchins resigned and was dormant until about the middle of 1947 when H. H. Stagg, who was at that time serving as general missionary in the area, went to Sonoma and got a group together and re-activated the church.

September 28, 1947 a pastoral call was extended to W. W. Duke who accepted and served until August of the following year. He resigned and the church called Charles Christian who was the pastor from 1948 until December, 1950. When Christian resigned the church called George Esch who served for four months and resigned. Esch was succeeded by Lex O. Hall who was the pastor until July, 1952. Next in line was Carl O. Martin who served four months. The present pastor, Thomas H. Murphy, has been with the congregation since December, 1952.

The church originally cooperated with Sacramento Association but later helped to form Contra Costa and Redwood Empire associations. Services have been held in a rented building and therefore growth has been retarded.

SACRAMENTO-SIERRA ASSOCIATION

Auburn, Calvary Baptist Church

Calvary Baptist Church in Auburn was organized November 3, 1946 with 17 members. It did not grow from a mission but was started through the efforts of General Missionary G. E. Armstrong with the cooperation of a few Southern Baptists in the community. Armstrong remained with the small church for almost three months before Raymond C. Wilson, a returned army chaplain, became the pastor January 26, 1947. He served until the following August and resigned. The next pastor was R. Vandor Littlejohn who served from October, 1947 until April of the following year. Then came W. L. Elms who was the pastor from June, 1948 until January of the following year. Thus far the church had been meeting in a rented hall and more recently in a dwelling house which was leased from one of the members.

In March, 1949 H. S. Reeves became the pastor. Business soon picked up. There was a fuss, some exclusions, a split, the purchase of property, a burn out, a new building, and more debts than most people thought a small congregation could ever pay; all before Reeves resigned in October, 1951. He was succeeded by Lee Hall who served as pastor while earning his own living in order to help the church recover from what looked like a hopeless financial difficulty. Hall remained for more than a year during which time the financial stress was somewhat relieved. The present pastor is J. L. Dugger under whose leadership the church is making constant growth. The present membership is 115.

In the meantime the congregation has established a mission at Forest Hill which has been organized into a church and another mission which became Fourteenth Avenue Baptist Church in Sacramento.

Auburn, Rock Creek Baptist Church

Rock Creek Baptist Church located near Auburn was organized May 2, 1950 with 15 members, most of whom had held membership in Calvary Baptist Church, Auburn. Some of them had been excluded because of differences with Howard S. Reeves, who was at that time pastor of Calvary Church.

The first pastor was John Rich who served from August, 1950 until April, 1951. He was succeeded by P. E. Jones who became the pastor in 1951.

The congregation built a small building on a back street which was soon sold in order to build a more attractive house of worship

in a more desirable location. From the beginning the church has been missionary in spirit and in practice.

Babbitt, Nevada, Calvary Baptist Church

The Calvary Baptist Church, Babbitt, Nevada, which was organized with 16 members October 23, 1947 should be counted with California Southern Baptist churches, since it has from the beginning cooperated with the California convention. While the congregation was organized as an independent Baptist church, without the aid of any congregation to sponsor it as a mission, application was made for recognition by the Sacramento Valley Association the following year.

The first pastor was William Kinman who served for one year and resigned. General Missionary E. W. Moon served as interim pastor for a few weeks before the congregation called E. E. Smedley, a former army chaplain. Smedley served until September, 1950. The present pastor is Leslie E. Chism.

Despite the fact that Babbitt is located almost 300 miles from Sacramento and more than 200 miles from the closest Southern Baptist church, it is not unusual to see some of the members at the monthly meetings of Sacramento-Sierra Association.

At present the board of directors of the state convention is cooperating with Pastor Chism and the Babbitt congregation in mission work in Western Nevada.

Bryte, Russian Evangelical Christian Baptist Church

The Russian Evangelical Christian Baptist Church, Bryte, near Sacramento, was organized late in 1952 or early in 1953. It is known that the congregation petitioned Sacramento-Sierra Association for fellowship in January, 1953 and that the petitionary letter stated that the 33 members were under the pastoral leadership of Peter Shelovost-off and that services were conducted in the Russian language.

No other information is available except that the membership numbers 40.

Carmichael, Immanuel Baptist Church

The Immanuel Baptist Church in Carmichael, which has a membership of 52, was organized with 24 charter members October 29, 1950. It grew from a mission sponsored by Temple Baptist Church in North Sacramento.

The first pastor was Claude Evans who served from the date of organization until July, 1951. He remained a member of the

church after he resigned, but soon began to attend an Assembly of God church. In a few months he held a meeting with the local Assembly of God church at which time the Immanuel Baptist Church excluded him and revoked his credentials.

Don Jones, a son of Bradley Jones of Tennessee, became the pastor in July, 1951. He served two years and resigned. The present pastor is L. O. Hall.

Del Paso Heights, First Baptist Church

The First Baptist Church, Del Paso Heights, grew from a mission established by the Twelfth Avenue Baptist Church, Sacramento, and started with 43 members June 20, 1951. The present membership is 189.

At the organization meeting a pastoral call was extended to Calvin Cooper who served until November, 1951. A month after his resignation the church called Cecil C. Holcomb who was won to Christ, baptized, licensed, and ordained by Temple Baptist Church in North Sacramento.

The congregation has sponsored missions which have become the First Baptist Church, North Highlands, and the West Sacramento Baptist Church. The church gives more than \$1,000 a year to world missions while at the same time supporting the missionary program of Sacramento-Sierra Association.

Fair Oaks, First Baptist Church

First Baptist Church, Fair Oaks, was organized October 11, 1953. It grew from a mission of Twelfth Avenue Baptist Church in Sacramento. The pastor is Gordon Robinson. Since the church was organized so recently no other information is available.

Grass Valley, First Baptist Church

The First Baptist Church, Grass Valley, which has a present membership of 183, started with 20 charter members on October 4, 1946. No church sponsored the mission which was organized by John Seay, who at great sacrifice to himself went into the community, found a few Southern Baptists, led in the organization of the church and served as its pastor for seven months. He was succeeded by Lee Hall, who served for a little more than a year and resigned. The next pastor was John W. Watson who served from August, 1947 until December, 1949. Watson was succeeded by H. M. Usry under whose leadership the church built a good house of wor-

ship. Usry was called to active duty as a chaplain and resigned July, 1951. The present pastor is R. Edwin Norris.

The church is active in the mission program of Sacramento-Sierra Association and is becoming increasingly generous in its support of world missions through the Cooperative Program.

Lincoln, First Baptist Church

The First Baptist Church, Lincoln, is one of the many congregations which has sprung from missions of Temple Baptist Church, North Sacramento. The church was organized in November, 1949, but no records were kept concerning the organization and the number of charter members. The present membership is 97.

Former pastors include Opal Douthit, Charles Smith, and Joseph Krake. There are no records available to determine how long each pastor served. The present pastor is W. J. Venable who deserves to be listed among the sacrificial pioneers among California Southern Baptists. He has been pastor since October, 1951.

The church worships in its own attractive building and shares its income with world missions.

North Highlands, First Baptist Church

The First Baptist Church, North Highlands, grew from a mission established by the First Baptist Church, Del Paso Heights, and was organized June 28, 1953 with 24 members. At the organization meeting a call was extended to Raymond C. Wilson who had served as mission pastor. A vote prevailed to cooperate with the local association, the state and Southern Baptist conventions, and to send The California Southern Baptist to all the members.

Services were first held in a rented building, but within a few months property was purchased with the down payment being provided by a loan which the church secured from a Pentecostal family.

The church is located adjacent to a military installation and naturally serves many transients. Nevertheless many home owners live near the church and some of them have been won to Christ and baptized.

North Sacramento, First Baptist Church of Gardenland

The First Baptist Church of Gardenland, located at 360 Wilson Avenue in North Sacramento, was organized October 5, 1945 with seven charter members. That number has increased to 155. The organization meeting was held in a tent located at American and

Center streets. Within a few months, however, the congregation moved to its present location.

The first pastor was Ollie Huffman who served for two months and resigned. He was succeeded by W. J. Venable who served from December, 1945 until December, 1949. Under Venable's leadership the church grew, secured property, and built a house of worship. He was succeeded by Mark Fite, a Golden Gate Seminary student who resigned in May, 1952 to enter the navy chaplaincy. Fite was succeeded by E. O. Downs who served until August, 1953 when he resigned in order to attend Golden Gate Seminary. He was succeeded by J. N. Swafford.

In proportion to the congregation's financial strength it has always been generous in its gifts to missions.

North Sacramento, Temple Baptist Church

Temple Baptist Church, North Sacramento, was organized January 23, 1938 by six members who withdrew from a Landmark Baptist church in Roseville. Elmer J. Polson became the first pastor serving only half time. He resigned in August after the church was organized and was succeeded by John W. Watson who served from September 1938 until January, 1941. C. R. Collier, the present pastor, was called as Watson's assistant a few weeks after he became pastor. When Watson resigned Collier was called as regular pastor and has remained with the congregation through all the years.

Soon after the church was organized property was purchased in what is known as Higginwood, a community adjacent to North Sacramento where a small building was soon constructed. According to John W. Watson, a man by the name of C. B. Rogers was Sunday school superintendent, but when he was not re-elected he served notice on the church that he would put a padlock on the door if he couldn't be Sunday school superintendent. It was soon learned that the property was in his name and he could make his threat good, so most of the members just met in another place and turned the building over to him. Since that time a small Landmark church has occupied the building. Most of the members went with Watson to find a new location where another building was constructed. The church continued to work with the Landmarks for awhile but later became entirely independent. Some time after the Inter-state Baptist Mission was organized the congregation began cooperation with it. When the Inter-state Mission disbanded and the churches in Washington and Oregon sought Southern Baptist fellowship, the North Sacramento

congregation soon became an enthusiastic supporter of the Southern Baptist Convention.

The church was originally known as the First Missionary Baptist Church of North Sacramento, but the name Temple Baptist Church was adopted when the present beautiful building located at 2600 12th Street in North Sacramento was occupied.

West Avenue Baptist Church, Turlock; First Baptist Church, Lincoln; Friendship Baptist Church, Perkins; Bethel Baptist Church, Roseville; Temple Baptist Church, Woodland, and Immanuel Baptist Church, Carmichael, all grew from missions established by Temple Baptist Church. In the meantime two men who are now California Southern Baptist pastors were won to Christ and baptized by the congregation. The two men, both of whom are graduates of Wayland Baptist College, are C. C. Holcomb, pastor, First Baptist Church, Del Paso Heights, and R. Edwin Norris, pastor of the First Baptist Church, Grass Valley.

Orangevale, First Baptist Church

The First Baptist Church, Orangevale, stemmed from a mission established by the Bethel Baptist Church in Roseville and was organized with 50 members July 27, 1952. In less than a year the membership increased to 113.

At the organization meeting a pastoral call was extended to J. E. McDaniel and a vote prevailed to affiliate with the Sacramento-Sierra Association. At the same meeting the church voted to sponsor a mission at Folsom. Later a mission was established in the Fair Oaks community.

During the first year the church gave a good account of itself in contributions to world missions through the Cooperative Program.

Roseville, Bethel Baptist Church

Bethel Baptist Church, Roseville, grew from a mission established by Temple Baptist Church, North Sacramento. Ironically, Temple Church in Sacramento was organized by some Landmark brethren who became dissatisfied in a small Landmark church which was located in Roseville. Temple became exceedingly missionary and returned some 15 or 16 years later to organize a cooperating church in Roseville. The organization meeting was held February 11, 1951 with 17 charter members. The first pastor was Ronald W. Wilcoxon who served until August, 1953. The present pastor is Glenn Murphey.

Services were first held upstairs over a beer parlor with drunks

often visiting the services. Some parents stopped their children from attending because of the drunks.

In 1952 the church secured a loan from the Home Mission Board to build a house of worship. Legal difficulties delayed construction of the building for several months. In the meantime the pastor, Ronald Wilcoxon, worked as a switchman for the Southern Pacific Railroad during which time he was thrown from a box car and seriously injured and was put in a cast for six months.

The church is increasing in membership and is generous in its gifts to missions.

Sacramento, Fourteenth Avenue Baptist Church

The Fourteenth Avenue Baptist Church in Sacramento was organized on the 27th day of December, 1952 with 21 charter members. The temporary name of Mission Baptist Church was adopted at the organization meeting, but was soon changed because the church purchased property on Fourteenth Avenue. For the most part the original members came in a group from Twelfth Avenue Baptist Church, though no mission was established. They just met and organized.

Lee Hall, who had been serving as pastor of the Calvary Baptist Church in Auburn, was extended a pastoral call simultaneous with the organization of the church. He accepted and has led the congregation in purchasing an acre of ground and a dwelling house which has been converted into a church building.

The congregation cooperates with the Sacramento-Sierra Association.

Sacramento, Signal Heights Baptist Church

Signal Heights Baptist Church in Sacramento grew from a mission established by Twelfth Avenue Baptist Church in the same city and was organized with 40 members June 17, 1951. The present membership is 116.

At the organization meeting a pastoral call was extended to Dick L. Edmonds who had not been ordained. He accepted and some months later a council of preachers and deacons from nearby churches assisted in his ordination.

In March, 1953 a loan of \$10,000 was secured from the Texas Baptist Loan Association and in a few weeks construction started on a church building.

Sacramento, Twelfth Avenue Baptist Church

The Twelfth Avenue Baptist Church was organized under the name of First Southern Baptist Church April 29, 1945. There were 10 charter members. The present membership is 536.

W. C. Ferguson, who came to California from Arizona, took the initiative in establishing the church and became its first pastor. At the organization meeting a vote prevailed to channel seven per cent of all income to missions through the Cooperative Program, two per cent to association missions, and one per cent to Golden Gate Seminary.

Two months after the church was organized, E. K. Dougherty, pastor of First Southern Baptist Church, Alameda, was the evangelist in a revival. The music was directed by George B. Kendall. After the revival a small building located in the heart of Sacramento was purchased. The congregation outgrew it in a few years and the present property was purchased on Twelfth Avenue and the name of the church changed to correspond with its location. In both cases the church purchased buildings which had been outgrown by other denominations. Southern Baptists likewise outgrew them, but when the second move was made sufficient ground was purchased to allow the construction of a large church auditorium.

W. C. Ferguson served as pastor until January, 1946. When he resigned Chaplain Edward Kramer served as supply pastor for several months. The present pastor, T. J. DuBose, was called June 23, 1946. He, too, was a chaplain in World War II.

The church has established three missions, two of which have become churches, Signal Heights and Del Paso Heights. A Mexican mission has not been organized into a separate congregation.

From the beginning the church has been active in all missionary endeavors both on the association and convention level.

West Sacramento, West Side Baptist Church

West Side Baptist Church in West Sacramento grew from a mission sponsored by the First Baptist Church, Del Paso Heights, and was organized May 17, 1943. The number of charter members is not known.

Melvin Adams served as mission pastor, but Ray Harbour was called when the church was organized. He remained a few months and was succeeded by George Wood. The present membership is 21.

Woodland, Woodland Baptist Church

The Woodland Baptist Church was organized March 29, 1953 with 30 charter members. It grew from a mission sponsored by Temple Baptist Church in North Sacramento. Within nine months after the mission was started the church was organized and property purchased.

Opal Douthit, who has been active in the organization of several churches in the Sacramento area, began with the group when the mission was started and was retained as pastor when the church was organized. He resigned in the fall of 1953 leaving the church pastorless. Before it was three months old it had contributed more than \$200 to missions, most of which was channeled through the Cooperative Program. The present pastor is T. Gordon Seibold.

SAN DIEGO ASSOCIATION

Chula Vista, First Southern Baptist Church

The First Southern Baptist Church, Chula Vista, was organized with 34 members on April 17, 1949. The present membership is more than 300. The congregation grew from a mission established by Highland Avenue Baptist Church, National City.

Roy Howlett became the pastor when the church was organized but resigned four months later. He was succeeded by the present pastor, W. A. Crow.

Services were first held in the city's community building but the congregation soon outgrew the facilities available. In the meantime, the Methodists built a new building and offered to sell their old one which was located in the heart of the city. Southern Baptists bought it for half its value and moved in.

During the first nine months of 1953 the Chula Vista church ranked third among the churches in San Diego Association in gifts to missions. Its only two rivals were First Southern, San Diego, and Highland Avenue, National City.

El Cajon, First Southern Baptist Church

The First Southern Baptist Church, El Cajon, was organized September 13, 1953. It grew from a mission of the First Baptist Church, Lakeside. The present membership is 48. The pastor is J. N. Conn.

El Centro, First Southern Baptist Church

First Southern Baptist Church in El Centro was organized February 24, 1952 with 27 members. A church had previously been

organized in El Centro but had moved to nearby Heber. Some of the members who still lived in El Centro wanted to organize another church, so they got in touch with General Missionary D. L. Goodman who went to the community, made a survey, got some believers together, and with the assistance of the First Baptist Church, Aberdeen, Mississippi rented a building, started a mission, and soon the church was organized.

At the organization meeting the church called Gray Evans who had recently come from the pastorate of the First Baptist Church in Berryville, Arkansas.

Escondido, Bethel Baptist Church

The Bethel Baptist Church, Escondido, grew from a mission of the Calvary Baptist Church, Linda Vista in San Diego, and was organized on December 11, 1949 with 55 charter members. The present membership is 274.

The first pastor was Ben Wofford who was called shortly after the church was organized. Under his leadership the church built an attractive building and grew substantially in membership. Wofford, a reserve chaplain, having served with the armed forces in World War II, was called to active duty following the outbreak of hostilities in Korea and resigned in June, 1952. A few weeks later the church called Dewey C. Squyres of LaVerne, but he declined. In September, 1952 the present pastor, Everett E. Hill, began his service with the congregation.

The church is loyal to the mission programs of the state and Southern Baptist conventions and San Diego Association.

Heber, Old Southern Missionary Baptist Church

The Old Southern Missionary Baptist Church of Heber was sponsored as a mission by Point Pleasant Baptist Church, Buchanan, Tennessee and was organized February 25, 1951 with 11 members. The church was organized in El Centro, but about a year later built a meeting house in Heber.

While the church sent a petitionary letter for recognition by the San Diego Association, it has never contributed a cent to any kind of mission work sponsored by the state convention. It seems to be missionary in name only. The pastor from the beginning has been H. F. Robbins.

Lakeside, First Southern Baptist Church

The First Southern Baptist Church in Lakeside grew from a mission established by Calvary Southern Baptist Church in San

Diego and was organized with 50 members October 2, 1949. The present membership is 379.

At the organization meeting a call was extended to John G. Shannon who served until August, 1952 when he resigned to attend Golden Gate Seminary. He was succeeded by the present pastor, Earl R. Bigelow.

Few if any Southern Baptist churches in the state have made such rapid progress in such short time. For instance, \$8,000 was raised one day to start construction on a much needed building and before it was completed the congregation was giving almost \$2,000 a year to missions. At the same time a mission was established in nearby El Cajon which has since been organized into a strong Baptist church.

La Mesa, Bethel Baptist Church (Southern)

The Bethel Baptist Church (Southern) was organized February 4, 1951 with 30 members. A report released early in 1953 stated that the membership had increased to 47 and that negotiations were under way for the purchase of property. In the meantime a mission has been established by the congregation in South El Cajon City where an acre of ground has been secured for a church building.

The congregation cooperates with San Diego Association and was under the pastoral leadership of James C. Arnold until he resigned to attend Southwestern Seminary and was succeeded by Gene Hamlin.

Lemon Grove, First Baptist Church

The First Baptist Church in Lemon Grove, which now has a membership of 426, was organized with 12 members on the 12th day of August, 1942. The congregation was first known as Lemon Grove Southern Baptist Church, but in 1946 the name was changed to First Baptist Church because it was the only Baptist church in the community.

The first pastor was D. C. Bivin who served from the date of organization until 1945. Under his leadership the church purchased a building site and erected a small building. When he resigned K. B. Echols was called to the pastorate and served for one year. The present pastor, J. Morris Mulkey, has been with the church since 1946.

When Mulkey became pastor there were 113 members and the property was valued at \$5,600. Under his leadership the original building was enlarged several times its size before it was sold in 1949 when the church moved to its present location on Main and Burnell streets where a \$100,000 building has been constructed. The Lemon

Grove congregation was the first one to use the Broadway Plan of Church Finance in California.

The church cooperates with the San Diego Southern Baptist Association and has contributed to missions through the Cooperative Program practically every month since it was organized.

National City, Highland Avenue Baptist Church

Highland Avenue Baptist Church, National City, was originally known as the First Southern Baptist Church and was organized December 6, 1942 with 13 members. A short time after the church was organized property was purchased on Highland Avenue and the name of the church changed to correspond with the name of the street on which the property is located.

The first pastor was J. A. Haley who served from the date of organization until June 11, 1944. Under his leadership the first property was purchased. Haley was succeeded by Thomas E. Blair who served from September, 1944 until December, 1946. He was succeeded by Wayne Rosecrans who was the pastor from January, 1947 until April, 1949. The present pastor is Floyd E. Pittman who has served since June, 1949. Under Pittman's leadership the church has been facetiously referred to as being in the real estate business, having bought and sold various pieces of property, always at a profit, of course. The church has always been generous in its gifts to missions having led the state in several special collections. In more recent years the Highland Avenue congregation has been among the most generous givers to world missions through the Cooperative Program. In the meantime a beautiful building has been constructed, largely by donated labor. The church owns more than \$100,000 worth of property and has a small indebtedness.

In addition to the pastor, the church employs a full time office secretary, Mrs. Marie Scrivener, and a full time music and education director, Al Adams.

The First Southern Baptist Church, Chula Vista, Service Memorial Baptist Church, Oceanside, and the First Southern Baptist Church, Palm City were organized from missions established by Highland Avenue Church.

Oceanside, Service Memorial Southern Baptist Church

The Service Memorial Southern Baptist Church in Oceanside was organized March 30, 1951 and was given the name First Southern

Baptist Church. A year later the present name was adopted. From the time the church was organized an average of 70 per cent of the members have been from some branch of the armed services.

The First Baptist Church, Aberdeen, Mississippi paid the rent on a building for the mission and continued to give some financial assistance for a few months after the church was organized. General Missionary D. L. Goodman was the mission pastor and served as pastor until there were sufficient members to support a pastor. At the organization meeting there were 27 members present. They agreed that all those joining during the following month would be considered charter members. At the end of the first month there were 49 names on the roll. The present membership is 135.

Will Edd Langford became the pastor on the 21st of October, 1951. A year later he suffered a severe heart attack and for weeks was not expected to live. He recovered, however, and continued to lead the church for some time. He was succeeded in the fall of 1953 by Melvin T. Hancock.

A mission was opened in Oceanside in 1948, but it was shortlived due to the lack of leadership.

Pacific Beach, First Baptist Church

The First Baptist Church of Pacific Beach, located at 1529 Hornblend in Greater San Diego, was organized April 24, 1943 with 15 members. The church did not grow from a mission but rather sprang from the missionary efforts of a pioneer Southern Baptist preacher, John G. Holder, who organized the church and served as its pastor until his death March 28, 1945. Holder was succeeded by J. O. Hux whose brief pastorate ended after six months. Hux was succeeded by C. J. Merriman, a returned army chaplain who had seen service on Attu and in other South Pacific campaigns. Merriman served from January, 1946 until December, 1948. When he resigned the church called D. A. Dalby who served until the summer of 1953 when he resigned to become missionary to the Navajo Indians in Arizona. He was succeeded by Al Hand.

Through the years the church has cooperated with the San Diego Association and has shared its income with world missions through the Cooperative Program.

Palm City, First Baptist Church

The First Baptist Church, Palm City, was organized August 6, 1944 and was known as the South Bay Baptist Church. The name

was changed in 1948. A search failed to reveal the number of charter members, but evidently there were but few. The present membership is 84. The first pastor was J. A. Haley. He served for a few months and resigned and the church called J. W. Pippin in July of 1945. He was the pastor for six years. The next pastor was E. E. Smedley, a returned army chaplain who had previously served as pastor at Oroville and later at Babbitt, Nevada. He became pastor in August, 1951 and resigned in December of the same year. The present pastor, Claude H. Ormsbee, was called January 9, 1952.

The church is a cooperating constituency of the San Diego Association and is friendly to the state and Southern Baptist conventions, though its financial contributions have been small, largely because it has always had a large number of children compared to the number of adults.

San Diego, Balboa Park Baptist Church

Balboa Park Baptist Church in San Diego was organized July 29, 1952 with 56 charter members, most of whom had held membership in the First Southern Baptist Church in San Diego. Services were first held in an Odd Fellows hall located at 3911 Kansas Street where First Southern Baptist Church held services for several years. At the organization meeting the name Balboa Baptist Church was selected but when the present property, located at Fifth and Olive, was purchased from the Methodists at a cost of \$100,000 the name was changed to Balboa Park Baptist Church to correspond with the section of the city in which it is located. Six months after the church was organized the membership had increased to 160.

The congregation elected messengers and sent a petitionary letter to the 1952 meeting of the San Diego Association, but upon recommendation of the association's credentials committee the messengers were not seated. A few days later, however, messengers were elected to the annual meeting of the state convention and there was no open objection to their being recognized. Members of the church contributed a total of \$218.17 through the Cooperative Program during 1953.

For the sake of the record it should be stated that the church grew from a split in First Southern Baptist Church. Opposition to the leadership of Hollis A. Burge, who had been the pastor for seven years, resulted in a majority vote to adopt a motion which he himself made to declare the pulpit vacant. The next Sunday a group met under the leadership of Lee Gower, chairman of the deacons, organized the Balboa congregation and called Burge as pastor. At the same meeting, Dale Martin, who had been serving as assistant pastor of

First Southern, was asked to serve in a similar capacity with Balboa Park Church.

Even though the church was refused fellowship by the San Diego Association in 1952, messengers were elected and a petitionary letter sent to the next annual meeting at which time the church was recognized as a cooperating constituency of the association.

San Diego, Calvary Southern Baptist Church

The Calvary Southern Baptist Church, San Diego, which has a present membership of 370, began with nine members on May 9, 1943. It was organized after the First Southern Baptist Church in San Diego had carried on a mission in the Linda Vista addition of the city for about six months.

The first pastor was J. C. Arnold who was called when the church was organized in a dwelling house. He served for four months and resigned. He was succeeded by Milton C. Graham under whose leadership the church moved from the dwelling house into the Linda Vista Community Building. Graham served from September, 1943 until January, 1944. When he resigned the church called Collins Webb who served from March, 1944 until June of the same year. Thus the church had three pastors during the first year. The present pastor, S. H. Casey, was called August 13, 1944. His only comment is "It costs money to move and I haven't had time to resign."

The story of the church under Casey's leadership sounds like a chapter in the history of Virginia Baptists during the days of Henry Clay and Thomas Jefferson. To begin with, the church is located in a section where the land is owned by the government. San Diego, being a large naval installation, the houses in the Linda Vista addition where the church is located are owned by the government. Land cannot be bought, but must be leased. When Casey and the church tried to secure a building site, the government low brass objected because the community had been assigned to other religious groups. (This, of course, in cooperation with the old Federal Council of Churches.) When the government finally agreed, it insisted upon the following clause being inserted in the lease agreement: "There shall be no discrimination against race, creed or color in the membership of your church." It took seven months to get that one clause stricken from the lease agreement. When Casey would go to talk things over with the low brass and some faithful secretary would say, "He's

busy," Casey's only comment would be: "That's all right. I'm not in a hurry." So he just "sat it out" with the boys and won his point.

When the church was finally ready to build, the government did not want to give it permission to purchase building materials because the community had been assigned to other religious groups. The government was ably aided and abetted in this opposition by the Federal Council of Churches and worst of all, the First Baptist Church, San Diego. Most of the objection from the First Baptist Church (affiliated with the American [Northern] Baptist Convention) was from its pastor, Dr. John Bunyan Smith, who for years left no methods unturned to plague the efforts of Southern Baptists in San Diego.

The church now owns a good building located at 2202 Comstock Street where 450 worshipers may meet every Sunday morning and find a comfortable seat. In the meantime it has sponsored missions which have become Lakeside Baptist Church in Lakeside, Bethel Baptist Church, Escondido, and Midway Baptist Church in San Diego.

For years the church was handicapped in its ability to support missions because of the rigid demands of the Home Mission Board which had granted the congregation a loan to be used in building a church. Government red tape, First Baptist Church, (Northern), and the Federal Council of Churches' opposition, delayed the congregation in building to the extent that the church had to begin paying off its Home Mission Board loan before it got into the new building. It has recovered from this dilemma and is giving generous support to world missions.

San Diego, First Southern Baptist Church

The First Southern Baptist Church, San Diego, was organized with 13 charter members April 12, 1942. The present membership is 816.

The first pastor was John W. Williams who later served under the Home Mission Board as city superintendent of missions in Los Angeles. Williams was the pastor from the date of organization until September, 1944. He was succeeded by Hollis A. Burge who served until July 9, 1952. Under Burge's leadership the church sold some property which it owned in a residential area and purchased the present valuable building site located at Fifth and Sixth avenues on Date Street. Burge's ministry terminated in an unfortunate split in the church which resulted in the organization of Balboa Park Church of which he became pastor. He was succeeded by Cecil J. Pearson.

The congregation participated in the organization of San Diego Association and in the meantime two missions have grown into

strong churches: Highland Avenue, National City, and Calvary Southern, located in the Linda Vista addition of San Diego.

An \$80,000 Broadway bond issue has been sold and a new building is under construction. The congregation's gifts to world missions continue to climb.

San Diego, Madison Avenue Southern Baptist Church

The Madison Avenue Southern Baptist Church in San Diego was known as the East San Diego Southern Baptist Church and was organized January 16, 1949 with 36 members. Missionary Clyde J. Foster served as pastor for three months before the church was organized and remained with the congregation for several months following organization.

The first regular pastor was Garland Anderson who was called on July 6, 1949. He resigned due to failing health in March, 1951. The present pastor, John F. Berry, has been with the congregation since July, 1951. Under his leadership the church has secured attractive and valuable property and has built the first unit of a modern church building.

Before the present building was constructed, the church moved from one club house and lodge hall to another in order to have sufficient room. It should be stated that the city officials in San Diego have been unusually cooperative with the church in its building program.

Through the years the church has been generous in its gifts to missions and has been active in the affairs of San Diego Association as well as the state and Southern Baptist conventions.

San Diego, Midway Southern Baptist Church

The Midway Southern Baptist Church in San Diego grew from a mission sponsored by Calvary Southern Baptist Church located in the Linda Vista addition of the city. When the church was organized October 23, 1949 there were 28 members. The present membership is 186.

The first pastor was C. Justian Merriman who served until May, 1950. He was succeeded by E. L. Pennington who was the pastor until October, 1952. The present pastor is B. Lavern Lewis.

The Midway Church has from its organization constantly increased its gifts to missions.

San Diego, Ocean View Baptist Church

Ocean View Baptist Church in San Diego began in 1940 when Scotland-born Herbert Haywood and his wife borrowed money on their life insurance policies and purchased a building site located at 567 S. 38th Street in San Diego. Services were held in a little room 10 feet wide and 20 feet long for more than six years. It was four years after the mission was started before the church was finally organized June 14, 1944 with 17 members. The present membership is 44.

Through the years the church has had a worthy part in the affairs of San Diego Association, having furnished members for nearly every church in the area. In the meantime a small but beautiful church building has been constructed.

San Diego, Twin Cities Baptist Church

Twin Cities Baptist Church in San Diego was organized July 5, 1953 with 15 members. It did not grow from a mission sponsored by another congregation, but instead it was the result of the efforts of General Missionary D. L. Goodman who organized the church and became its pastor. The organization meeting was held in a Boy Scout building in the Linda Vista addition of the city and the name Vista Park Baptist Church was adopted. Later the group purchased a Congregational church building located at 70th and Amherst streets and changed the name to Twin Cities Baptist Church.

SAN FERNANDO VALLEY ASSOCIATION

Alhambra, First Southern Baptist Church

The First Southern Baptist Church in Alhambra grew from a mission established by the First Southern Baptist Church in Pasadena and was organized with 38 members August 30, 1953. At the organization meeting a pastoral call was extended to S. R. Manderson. From the beginning the church has contributed to missions.

Beverly Hills, First Baptist Church

The First Baptist Church in Beverly Hills grew from a mission established by Calvary Southern Baptist Church in El Monte and

was organized September 21, 1952. The number of charter members is not known, but the congregation's 1953 report to the association stated that the membership was 49.

Marshall S. DeVaughn served as mission pastor and was called as regular pastor on the day the church was organized.

Services were first held in the office building of a Beverly Hills real estate firm, but later a church building located at 9025 Cynthia Street was purchased from another denomination.

The church experienced almost unbelievable difficulty in raising enough money among the small number of members to make a satisfactory down payment on the building. Nevertheless with the aid of the state convention and a loan which was finally secured from the Texas Baptist Loan Association the property cleared escrow and the church moved in.

Both the pastor and his wife have worked in order to earn their livelihood so the church could put most of its income into missions and payments on the building. Their sacrifices have been met by many of the members who have given generously to the church.

Burbank, First Southern Baptist Church

The First Southern Baptist Church, Burbank, owns its own property located at 318 E. Angelino Street and was organized September 12, 1952 with 26 members. Instead of growing from a mission the church for the most part began with members from the First Southern Baptist Church in North Hollywood who withdrew because of their dislike of the pastor, Orvell Sanders. The present membership is 55.

The only record concerning pastors who have served the congregation states that C. B. Hansford was called April 1, 1953. The records do show, however, that the church has a high per capita rate of giving to missions.

Granada Hills, First Baptist Church

The First Baptist Church, Granada Hills, was organized April 26, 1953. No response was given to a questionnaire; therefore the number of charter members is not known. It is known, however, that General Missionary Ed F. Harness took the initiative in opening the mission which was probably established by the First Baptist Church, Pacoima. The church has a present membership of 36 and is under the pastoral leadership of Willard Kelly.

Highway Highlands, Dunsmore Avenue Baptist Church

The Dunsmore Avenue Baptist Church, Highway Highlands, was organized in October, 1947 with 15 charter members. The present membership of almost 200 worships in a new building which the members have built.

The first pastor was W. V. Buckner who served from the date of organization until October, 1948. He was succeeded by Arthur King who served for seven months and resigned. Since August, 1951 the church has been under the pastoral leadership of Irvin E. Cole who lives in a beautiful pastorium purchased by the church.

On the per capita basis the church is one of the most generous in the state in its gifts to world missions. A further manifestation of the church's missionary spirit has been exemplified in the organization of the First Baptist Church, Newhall.

Los Angeles, Centinela Avenue Baptist Church

Centinela Avenue Baptist Church in Los Angeles was organized some time in 1942 by A. F. Whitehurst. No response was given to a questionnaire; therefore, available information on this historic church is somewhat limited. It is known, however, that Whitehurst was succeeded by Tommy Cole about 1943 and that Glenn Gurley was pastor of the church about 1946. The next pastor was O. T. Wheeler under whose leadership there was an unfortunate split, with the pastor taking a group to nearby Westwood to organize another church. He was succeeded by Daniel B. Weaver under whose leadership the congregation purchased a valuable building site on Centinela Avenue and agreed to sell a location on Sawtelle Boulevard where services had been held for most of the time since the church was started. It should have been stated that the church was originally known as Sawtelle Avenue Baptist Church, but the name was changed when the move was made. Weaver was successful in leading the congregation to build a beautiful house of worship, but as soon as it was dedicated about 1950 he was called to active duty as a chaplain and was succeeded by John R. Ferguson who led the church to do considerably more building before he became homesick for Texas. Ferguson was succeeded by Lloyd Meller in 1952.

The Centinela Avenue congregation has been active in starting other churches and has had in its membership some of the most aggressive Southern Baptist leaders, including Mr. and Mrs. George L. Seay, who have in more recent years helped in starting the Walnut Avenue Baptist Church in Long Beach and the First Southern Baptist Church in Hollywood.

Newhall, First Baptist Church

The First Baptist Church, Newhall, was organized on Sunday afternoon June 12, 1953 with 34 charter members. It grew from a mission established by the Dunsmore Avenue Baptist Church, Highway Highlands. The organization council consisted of pastors and deacons from churches in San Fernando Valley Association along with Dr. S. G. Posey, executive secretary of the state convention, and Ed F. Harness, district missionary.

Leroy Hux, who served as mission pastor, was retained by the congregation.

North Hollywood, First Southern Baptist Church

The First Southern Baptist Church in North Hollywood began with 13 members August 6, 1944 and was originally known as the First Southern Baptist Church of Burbank. When property was purchased inside the city of North Hollywood the name was changed. The mission from which the church grew was established by the First Baptist Church, Bell Gardens.

The church had an average of one pastor every 12 months for the first eight years. The first one was John S. Ashcraft who served for one month and was succeeded by E. G. McDaniel who lengthened his stay from October, 1944 until March, 1945. When he resigned the church was pastorless three months before a call was extended Lawrence Starkey who stayed eight months and resigned. Marvin Lytle became the pastor in March, 1946 but resigned 30 days later. Next in line was A. D. Gillespie who lasted a little more than two years during which time the church purchased property which could not be used for worship, therefore the church was put in financial embarrassment. The next pastor was Edgar H. Ratliff who served until May, 1950. When he resigned Orvell Sanders became the pastor and served until January, 1953. The present pastor is Clarence A. Moore who was for four years pastor of Golden Gate Baptist Church in Oakland.

Through no fault of its own the church has suffered considerable financial embarrassment. Nevertheless it is recovering and is growing steadily. The present membership is 280.

The First Baptist Church of Pacoima grew from a mission planted by the North Hollywood church.

Pacoima, First Baptist Church

The First Baptist Church in Pacoima, which owns property located at 14055 Van Nuys Boulevard, was organized July 6, 1952

with 23 members. It grew from a mission established by the First Southern Baptist Church in North Hollywood. The first pastor was John D. Morgan who resigned one month after the date of organization. He was succeeded by L. S. Polk.

A new building was started late in 1953 which was financed by a \$25,000 Broadway bond issue.

Panorama City, Trinity Southern Baptist Church

Trinity Southern Baptist Church in Panorama City was organized in April, 1950 with 14 members and was originally known as San Fernando Valley Southern Baptist Church. That name, however, soon proved to be too long and the present name was adopted.

The church did not grow from a mission but was established by the missionary efforts of J. L. Allen who became the pastor when the church was organized and remained until July, 1952. He was succeeded by William Van Wye who served for less than a year and was succeeded by G. L. Shanahan.

The church first met in a Seventh Day Adventist building but a short time after it was organized the pastor, J. L. Allen, purchased a building which served as a church. It seems that the members of the church thought they were buying the building, but after investing approximately \$1,000 in the project found that the building did not belong to them but instead it belonged to the pastor. When Allen resigned he sold the building to the American Legion and the church had no place to meet. For some time services were held in Verner Stokes' garage. In a few months, however, arrangements were made to rent the building they one time thought they had bought.

By late 1953 a building site had been secured, the foundation and floor for a new building had been poured, and a \$20,000 Broadway bond issue approved to provide money to complete the first unit of a church home.

In spite of all the difficulties the church has a present membership of 65 and makes small contributions through the Cooperative Program.

Pasadena, First Southern Baptist Church

The First Southern Baptist Church in Pasadena was organized October 25, 1943. The number of charter members is not known. At the organization meeting Nyles Huffman became the pastor but resigned five months later. He was succeeded by R. C. Taylor who served only a few months. The next pastor was Louis Hendricks who served from July, 1945 until January, 1951. Under Hendricks' lead-

er ship the church made substantial growth for some time, purchased property on Villa Street and a large pastor's home located nearby. Dissension developed near the end of his pastorate, and when he resigned the church almost disintegrated.

When the present pastor, Dave Drake, came on the field in August, 1951 he found a Sunday school attendance of 15 with only nine in Training Union. The congregation soon responded to Drake's leadership and the following year it led all congregations in Los Angeles Association in the number of baptisms. Soon after Drake came on the field a church building was purchased from the Methodists and in a few months it was filled with worshipers at every service.

Dunsmore Avenue Baptist Church, Highway Highlands, the First Southern Baptist Church in Temple City, and the First Southern Baptist Church in Alhambra have all grown from the missions established by First Southern in Pasadena. In the meantime aid has been given to other missions which are expected to become churches within a few months.

The church has a present membership of 398 and is steadily increasing its gifts to world missions.

Tarzana, First Southern Baptist Church

The First Southern Baptist Church in Tarzana grew from a mission of the First Southern Baptist Church in Hollywood and was organized with 21 members September 27, 1953. At the organization meeting a pastoral call was extended to Charles C. Clinard.

When the mission started there were only two others present besides the mission pastor, but interest grew as each week rolled by. It was not long until 12 new converts were baptized and Sunday school enrolment reached 60.

Even though the church is only a few months old, four young men have been licensed to preach and one young woman has acknowledged her call to full time Christian service. Ten per cent of all regular income is given through the Cooperative Program.

SAN FRANCISCO ASSOCIATION

Brisbane, Bethel Baptist Church

There were 23 charter members of the Bethel Baptist Church, Brisbane, which was organized on the 12th day of September, 1946. No congregation sponsored the mission out of which the church grew.

Edward Lane, a Golden Gate Seminary student, was called as pastor on the day the church was organized and held the position for a little more than four years. Upon his resignation the church called Robert G. Wilson, another seminary student who served a few months and resigned due to severe injuries which he received in a car accident. Since June of 1951 it has been under the pastoral leadership of O. C. Willis.

Services were first held in the basement of the home of W. H. Denton. It is said that Mrs. Denton's washing machine bears the scars put there by Junior boys who sat on it while the pastor preached. Early in the history of the church two lots were donated and a new building was constructed by members who did all of the work on it.

The congregation, which now has a membership of 119, cooperated with the Golden Gate Baptist Association until the San Francisco Association was organized. Its missionary efforts include the organization of the Southern Baptist church in South San Francisco.

San Francisco, Bay View Southern Baptist Church

The Bay View Southern Baptist Church of San Francisco was organized in November, 1944 from a mission which was under the direction of Jarvel Harmon. When the church was organized Harmon remained as pastor for a short time. He was succeeded by Will Edd Langford who served until September of 1951. The present pastor is Pat H. Carter.

Services were first held in a rented store building. It sold and the group moved to the basement of a home located at 1543 Underwood Street. The next move was to 1201 Menkell Street where the congregation purchased a large residence and converted it into a church building. At present the congregation is in the process of constructing a new building on property which has been acquired on Alemaney Boulevard near Bayshore Highway.

The Bay View Church first cooperated with Golden Gate Association, but later participated in organizing San Francisco-Marin Association. The latter was short-lived due to dissension. The church returned to Golden Gate Association where it cooperated until the present San Francisco Association was organized.

The Bethel Baptist Church, Brisbane, and Twin Peaks Baptist Church, San Francisco, grew from missions established by the Bay View congregation.

San Francisco, First Southern Baptist Church

The First Southern Baptist Church, San Francisco, was organized with 10 members January 10, 1943 at which time G. Dallas Faulkner became pastor. Faulkner served until May, 1949 during which time property was purchased at 1709 Waller Street. During the last years of Faulkner's pastorate the church was refused fellowship by the Golden Gate Association because of objection among the brethren to Faulkner's leadership. When he resigned Wallace M. Hough, Jr. became the pastor and served until March, 1952. He was succeeded by the present pastor, Fred M. Stumpp.

The church has sold the Waller Street property and purchased a large building from a Lutheran congregation on the corner of Fifteenth Street at Dolores.

It has been difficult to gain ground in a city where there are few Baptists to begin with and most of them already holding membership in Baptist churches of other fellowships. Nevertheless, the membership has grown well beyond 200 and gives promise to increasing much more in the new location.

Fellowship with Golden Gate Association was soon restored when Wallace Hough became pastor. For some time now the church has cooperated with the San Francisco Association which it helped to organize.

San Francisco, First Spanish Baptist Church

The First Spanish Baptist Church, San Francisco, began with 13 members November 19, 1950. The present membership is 46.

The church grew from a mission sponsored by the First Southern Baptist Church in San Francisco and has since its organization been under the pastoral leadership of Isidoro Garza.

Services were first held in a rented building, but later the Home Mission Board purchased a building for the congregation located at 3450 20th Street in San Francisco.

The church is in friendly cooperation with the state and Southern Baptist conventions and San Francisco Southern Baptist Association.

San Francisco, Twin Peaks Baptist Church

Twin Peaks Baptist Church, San Francisco, was organized September 4, 1949 with 20 charter members. It grew from a mission sponsored by the Bay View Baptist Church in San Francisco.

The first pastor was Leonard G. Lane who served from September, 1949 until January 1, 1950. He was succeeded by Howard M.

Russell who served for three months and resigned. Upon his resignation O. R. Harris, general missionary, served as supply pastor for some time. The present pastor is Walter N. Gray.

The church has had very little assistance from denominational workers or from any other outside source. Nevertheless, it has made some progress and gives promise to becoming a larger and more useful congregation. It has cooperated with Golden Gate Association but now participates in the activities of San Francisco Association. In proportion to the church's numerical strength, it is generous in its gifts to world missions.

San Mateo, First Southern Baptist Church

The First Southern Baptist Church, San Mateo, was organized and given the name Central Baptist Church November 30, 1947. It has grown from 10 members to a present membership of 110. It grew from a mission sponsored by the Calvary Baptist Church, Redwood City.

The church has had four pastors and has cooperated with as many associations. The first pastor was Wallace Hough who was called when the church was organized. He served until May, 1949 and was succeeded by Robert J. Fuller under whose leadership its denominational cooperation was somewhat limited. He resigned in April, 1951 and was succeeded by Robert Gingrich under whose leadership the church prospered. Gingrich was succeeded by Dr. W. Burman Timberlake in September of 1952. Under his leadership the name has been changed to First Southern Baptist Church and property has been purchased for a church home. In the meantime many trained and influential members have been added.

The church first cooperated with the San Jose Association, but participated in the organization of the short-lived San Francisco-Marin Association. It later was one of the two churches comprising San Francisco-Peninsula Association, but has for some time been enthusiastic in its support of San Francisco Association.

South San Francisco, First Southern Baptist Church

The First Southern Baptist Church, South San Francisco, which has a present membership of 40, was organized August 13, 1950 with 13 members. It grew from a mission established by the Bethel Baptist Church in Brisbane.

The first pastor was C. D. Maggard who served from August, 1950 until October, 1951. He was succeeded by W. W. Duke who served

until March, 1952. When he resigned the church called J. W. Krake who served until the summer of 1953 and was succeeded by M. W. Wicker.

So far the church has had to occupy rented buildings. Some years ago the congregation moved from a rented building because drinking parties were held in the building during the week and not all of the stench was out on Sunday mornings. Even though the church occupies rented quarters it shares its income with San Francisco Association and the state and Southern Baptist conventions.

SAN JOAQUIN ASSOCIATION

Arvin, First Southern Missionary Baptist Church

The First Southern Missionary Baptist Church in Arvin was organized with 11 members September 30, 1939. The first pastor was T. H. Raines who served from October, 1939 until March of the following year. He was succeeded by D. L. Atkinson who served until July, 1944. Next in line was Robert R. Turman who served only three months before he was succeeded by G. E. Lackey (a brother of R. W. Lackey, the convention's first executive secretary) who was the pastor for more than two years. In June, 1947 L. H. Waldroup became the pastor and remained with the congregation for two years. Next in line was A. C. Smith who was called in August, 1949 and resigned in May, 1942. Van Cunningham became acting pastor in May, 1952. The latest report, however, indicates that the church is without a pastor.

The church, which has a present membership of 141, participated in the organization of the state convention on September 13, 1940.

Bakersfield, Central Baptist Church

Central Baptist Church in Bakersfield was organized with 64 members March 2, 1947. It did not grow from a mission but rather sprang from the efforts of A. T. Estes who had until recently been the pastor of First Baptist Church in Oildale. He took with him a group of members from the Oildale congregation and some from First Southern Baptist Church in Bakersfield along with a few others and organized a church. Estes remained as pastor until August, 1949. When he resigned he was succeeded by Harold E. Dye who served from October, 1949 until January, 1952. The present pastor is Raymond Roberson.

The congregation, which now numbers 237, met for some time in an American Legion building but later purchased a large dwelling

house at 1904 Truxton Avenue. For some time after the church was organized it was generous in its gifts to missions, but the purchase of property put such a debt on the congregation that for approximately two years it gave very little to world missions. More recently, however, it has joined the list of large contributors.

Bakersfield, First Southern Baptist Church

The First Southern Baptist Church, Bakersfield, was organized in the home of Gordon Wooden at 3460 Skyline Boulevard, September 27, 1939. Thirteen charter members gave a total of \$13.00 in the first offering. The names of the charter members were: W. E. Jolly, Mr. and Mrs. J. E. Ticer, Mr. and Mrs. Gordon Wooden, Mr. and Mrs. A. P. Bunch, Mr. and Mrs. John Irick, a Mr. Pettitt, G. E. Cross and Argyle Cross. Mr. and Mrs. J. O. Crow were among the first additions to the congregation.

A few weeks after the church was organized a committee was appointed to secure a building site and to provide a building. This committee purchased a lot on the corner of River Boulevard and Water Street and bought a small frame building for \$90 which was moved onto the lot. W. E. Jolly tells of a highway patrolman stopping him and the other men who were moving the building down the highway without a permit. Fortunately, none of them went to jail.

The first pews in the "new" building consisted of boards layed across nail kegs. The attention of children was hard to hold because they enjoyed looking through the large cracks in the wall to see what was going on outside. Ladies wearing high heel shoes had to walk with caution for there were knotholes in the floor.

At first services were conducted by laymen. The first pastor was R. W. Lackey who served from January, 1940 until June 23, 1941 at which time he resigned in order to give his full time to his duties as executive secretary of the state convention. For awhile he served as half time pastor giving the rest of his time to the San Joaquin Valley Association and later to the state convention when it was organized.

The next pastor was G. F. Loving who assumed his duties in September, 1941. He found a church membership of 120 in need of more room for Sunday school and Training Union work. During Loving's five-year pastorate the membership grew to 349, purchased a five-acre tract where the present building is located, and constructed an attractive chapel type building complete with a full basement.

When Loving resigned a pulpit committee was appointed to search for a new pastor. Various men were contacted including Patrick W.

Murphy of Oklahoma who was called, but declined. After a lapse of a few weeks the church, upon the recommendation of C. A. Butler, Los Angeles city missionary, contacted Dale Hufft, the present pastor. Hufft was called and began his service in January, 1947. Under his leadership the growth of the church has been phenomenal, even though two groups went out at different times, one to form Hillcrest Church, and another to form Central Church. On another occasion the congregation grew so fast that the building would not house the Sunday school, so an acre of ground was purchased on Mt. Vernon Street and the old Edison school building bought and moved onto it. This was done in order to organize Trinity Baptist Church.

Through all the years of Hufft's pastorate there have been few days except Sunday when noise of hammers and saws could not be heard. The church has a present membership of 639 and gives seven or eight thousand dollars a year to missions.

Bakersfield, Green Acres Southern Baptist Church

The Green Acres Southern Baptist Church, located at 2400 Dean Avenue in rural Bakersfield, was organized September 1, 1947 with 15 charter members. Four days after the organization meeting a pastoral call was extended to G. E. Lackey, a brother of R. W. Lackey, the convention's executive secretary. He accepted and has been with the church through all the years. The present membership is 96.

The church meets in a neat, attractive building which was, for the most part, constructed by volunteer labor. The most regular carpenter on the job was the pastor. The Green Acres church participates in the regular activities of San Joaquin Valley Association and makes small, but regular contributions through the Cooperative Program.

Bakersfield, Greenfield Southern Baptist Church

The Greenfield Southern Baptist Church located in rural Bakersfield was organized February 22, 1948 with 15 members. The first meeting was held in the home of Henry Cash, a layman who assisted Dud Poyner in the organization of several of the original thirteen churches which organized the state convention. The organization meeting was held in Wayside Baptist Church in Bakersfield where Poyner was pastor at that time. It wasn't long, however, until Poyner returned to the Landmark camp.

The first pastor was Ed Hawthorne who had recently been dis-

missed from the pastorate of the First Baptist Church in Lamont after being accused of indiscreet moral conduct.

The Greenfield church made consistent growth under Hawthorne's leadership until he decided to leave his wife and bestow his affections upon the wife of one of the members of the congregation. The result was he divorced his wife, resigned his pastorate, and married his church member. Hawthorne was succeeded by Herman Starr who served for about a year before he was succeeded by the present pastor, J. Lawrence Brantley.

In spite of the congregation's embarrassment caused by Hawthorne's escapades, it has a membership of 174 and is making steady progress under the leadership of one of California's most beloved pastors.

Bakersfield, Hillcrest Baptist Church

Hillcrest Baptist Church, Bakersfield, did not grow from a mission sponsored by any other congregation but was the result of the efforts of G. F. Loving and some of his friends. Loving had been pastor of First Southern Church in Bakersfield for five years and after a brief stay out of the state returned and got a few Baptists together in a home where a Sunday school was organized. On September 17, 1948, 25 persons became members of what was known as Bethel Baptist Church. Loving remained with the group as pastor until 1950 during which time property was secured and a small building completed.

The congregation was constantly plagued by the local planning commission which did not want a church in the area. Step by step, however, the church has gained favor with the commission even to the point of receiving a favorable ruling by the commission after residents in the area circulated a petition against allowing the congregation to build in the community.

When Loving resigned in 1950 the church called E. E. Powley who was the pastor for one year. The present pastor, R. Vandor Littlejohn, has been with the church since 1951 during which time the congregation has experienced phenomenal growth. The membership now numbers almost 400 and the Sunday school enrolment is beyond 400. Considerable new buildings have been added in order to meet the needs of a growing congregation.

Bakersfield, Trinity Baptist Church

Trinity Baptist Church, Bakersfield, is a monument to the missionary spirit of the First Southern Baptist Church in the city. It was

organized February 28, 1951 with 166 charter members. The present membership is 337.

The church was organized in a building which was purchased and moved onto a site located at 903 Mt. Vernon Avenue. The transaction was made at a cost of more than \$5,000 to First Southern Baptist Church.

Soon after the church was organized a pastoral call was extended to Quincy Phipps under whose leadership there has been consistent growth.

It is unusually generous in its gifts to missions.

Bakersfield, Wayside Baptist Church

The Wayside Baptist Church, Bakersfield, which reports a present membership of 184, was organized May 28, 1944 with 15 charter members. It grew from a mission sponsored by the First Baptist Church in Oildale. When it was organized the name South Gate Baptist Church was agreed upon, but when property was secured in the Wayside addition of the city the name was changed to correspond with the location.

The first pastor was Jarvel T. Harmon who served from the date of organization until September 10, 1944. He was succeeded by Bruce Benson who was the pastor from September, 1944 until November, 1946. When Benson resigned the church called Dud Poyner who served from December, 1946 until March 18, 1949. Even though Poyner participated in the organization of the state convention, he has been known for some time as a Landmark. Under his leadership the church ceased its cooperation with Southern Baptists. When he resigned, however, the congregation called Willie Elms who, during a three-year ministry, brought it back into the Southern Baptist fold. When Elms resigned J. R. DeLap was called.

Delano, Baptist Temple Church

The church at Delano was organized with five charter members July 30, 1938 and became known as the Independent Missionary Baptist Church of Delano. When the state convention was organized it became a cooperating constituency and adopted the name First Southern Baptist Church. The present name was adopted in 1951 when the church moved to a new location.

The first pastor was Tom H. Raines who served for a few months and resigned. He was succeeded by Ervin Martin who became pastor January 5, 1939 and resigned in November of the same year. When

he resigned the church remained pastorless until April 28, 1940 when a pastoral call was extended to A. E. Grissom. His pastorate ended in a few weeks and the church turned again to its first pastor, Tom Raines. Raines became pastor for the second time in August, 1940 and served until April of the following year. When he resigned the church remained pastorless until November 7, 1942 when F. W. Carter began a ten-year pastorate with the congregation. Carter preached to three people at the first service. He resigned in March, 1952 and was succeeded by the present pastor, George Findley.

The congregation's first home was at 14th and Belmont streets where three lots were purchased and a building moved from Riverdale and converted into a church building. The present location near the high school was purchased in 1948. The first building on the new site was completed in 1950.

The church has a membership of 159 and owns more than \$50,000 worth of property. As the years go by it is becoming increasingly more missionary minded while at the same time giving wholehearted cooperation to the denomination's program.

Lamont, First Baptist Church

The First Baptist Church, Lamont, was first known as Lamont Missionary Baptist Church and was organized with nine members September 11, 1938. The present membership is 191.

The church was organized by Dud Poyner who served as pastor for the first three years. He was succeeded by Sam Dunham who was pastor from January, 1942 until December, 1946. Dunham was succeeded by Ed Hawthorne whose services were terminated in a few months because the church was dissatisfied with his moral conduct. He was succeeded by Ben Hill under whose leadership the congregation soon multiplied its gifts to missions. In the meantime, however, tensions developed and a group organized Harmony Church. Hill resigned in April, 1949 and was succeeded by H. C. Lucas who served for one year and resigned. The next pastor was L. H. Waldroup who was the congregation's leader from October, 1950 until April, 1953. The present pastor is Oran Dobbs.

The Lamont church has been closely identified with Southern Baptist work. It assisted in organizing San Joaquin Valley Association and the state convention.

Lamont, Harmony Missionary Baptist Church

The Harmony Missionary Baptist Church in Lamont was organized October 14, 1948 with 34 members, most of whom had held

membership at the First Baptist Church in the same city. The present membership is 170.

The first pastor was Van Cunningham, who was called one month after the church was organized. He served until September 12, 1951. Three months after his resignation the church extended a pastoral call to Lennox Medford, a graduate of Ouachita Baptist College and a former pastor in Harrison, Arkansas.

For almost a year after the church was organized services were held in the homes of members and in the Lamont school cafeteria. In August, 1949, the congregation moved into a new auditorium. Eight additional Sunday school rooms, a kitchen and dining room were added to the building in 1953.

The church has always been friendly to the Southern Baptist Convention as well as the state convention and has been a cooperating constituency of the San Joaquin Valley Association.

Oildale, First Baptist Church

The old records of the First Baptist Church, Oildale, have been destroyed. Therefore, much of the early history must be recorded from hearsay. It is known, however, that Dud Poyner organized the church with nine charter members August 14, 1938. J. A. Haley was among the early pastors. It was under his leadership that the church moved out of a dilapidated tent into the present church auditorium. Vester Wolber, the first recording secretary of the state convention, became the pastor May 26, 1941 and remained with the congregation until August, 1943 when he resigned to enter Southwestern Seminary. He was succeeded by Orvell Sanders who served from December, 1943 until August of the following year. When Sanders resigned the church called A. T. Estes who was the pastor from September, 1944 until February, 1947 at which time he resigned taking with him a group from Oildale, along with others from the First Southern Baptist Church in Bakersfield, in order to organize Central Baptist Church in Bakersfield. Since 1947 the church has been under the pastoral leadership of Russell Trammell during which time it has made consistent growth.

The South Gate Baptist Church, now known as Wayside Baptist Church in Bakersfield, and the Riverview Baptist Church, located near Oildale, grew from missions sponsored by the Oildale congregation.

Few churches have figured more prominently in Baptist beginnings than has the Oildale church. In 1943 it had the first standard

Sunday school. Jarvel Harmon, now pastor of Sunnyside Baptist Church, San Pablo, was Sunday school superintendent.

Oildale, Riverview Baptist Church

The Riverview Baptist Church in Oildale was organized May 4, 1952 with 27 charter members. It began with the organization of a mission Sunday school which Ray Bundy, then a member of the Oildale church, started under the shade of some trees in a man's back yard. It grew until it was necessary to secure a tent in which services were continued. A little over a year after the mission was started the church was organized.

A new building has been constructed by the members with men from nearby churches coming in to assist them on their days off.

When the church was organized Bundy, who had previously acknowledged his call to the ministry, was ordained and called to be the pastor. The church is listed as a cooperating constituency of the San Joaquin Valley Association.

Shafter, First Southern Baptist Church

The First Southern Baptist Church in Shafter was organized May 10, 1936 with 16 members, at which time the name Orthodox Missionary Baptist Church was adopted. Three others joined on profession of faith at the evening service following organization.

A permanent pastor was not called for some time, but Joe Hardcastle served as supply pastor a few weeks and was succeeded by G. W. Mouser who also served as supply pastor for a short time. The first regular pastor was Tom Raines who served for about a year. The present pastor, Sam Wilcoxson, was called in October, 1937.

All the members of the Shafter church were Southern Baptists who had been active in other states before coming to California. It was the Shafter church under the leadership of Sam Wilcoxson that took the initiative in organizing San Joaquin Valley Association in 1939. The state convention was also organized in the Shafter church in 1940.

During the formative days of the convention the Shafter church was more generous in its gifts to the Cooperative Program and state missions than any other congregation in the state. Unfortunately, the church soon became dissatisfied with the policies of Dr. A. F. Crittendon, executive secretary, about the time the orphans' home fund was invested in a headquarters building. For several years it did not give much to missions through the Cooperative Program, but in

more recent years its contributions have increased. Through all the years the members of the congregation have been generous in their gifts to the children's home fund. It was Marvin Mouser, a member of the church, who gave the first dollar to the fund in 1941. The next year his brother, Henry, gave \$200. In 1951 Marvin gave the home a farm valued at ten or twelve thousand dollars.

The church changed its name to First Southern Baptist Church about 1951.

Taft, Temple Baptist Church

Temple Baptist Church in Taft has been known by various names and was organized about 1928. It is known that some time before 1930 Dud Poyner was the pastor and that during the early thirties it was affiliated with the Landmark movement. The church was practically extinct in 1938 or 1939 when T. B. Ellis, at the insistence of Sam Wilcoxon, went to Taft and "resurrected" it. There had been some dissension in the church because a woman preacher had been invited to hold a meeting, but it finally settled down to a cooperating church and participated in the organization of San Joaquin Valley Association and the state convention.

Vester Wolber was pastor of the church in 1940 when the state convention was organized. Since that time a half dozen or more pastors have served the congregation which has disbanded a time or two and reorganized under different names. Pastors since 1940 have included Burnett Whitaker, J. V. Simons, L. H. Waldroup, Cecil Winfrey, G. E. Swaim, C. E. Robertson, and the present pastor, Charles Jones. There have perhaps been other pastors who have served for a short time.

The church has from time to time had some capable, enthusiastic leaders, but it has also been the scene of many tragic Baptist rows.

There have been short periods when the church was generous in its gifts to missions, but much of the time it has given little or nothing toward the spread of the gospel.

SAN JOSE ASSOCIATION

Campbell, Cambrian Park Baptist Church

The Cambrian Park Baptist Church, Campbell, was organized July 27, 1952 from a mission established by the First Baptist Church

in Campbell. The first pastor was Lee Greer. The present pastor is Gaines Trayler.

Since there was no response to a questionnaire, no further information concerning the congregation is available except it has a membership of 61.

Campbell, First Baptist Church

The First Baptist Church, Campbell, which has a present membership of 126, started with 16 members on August 4, 1946 when a mission of Baptist Temple, (First Southern Baptist Church) San Jose, was organized into an independent congregation. The church originally met in a rented building owned by the Boy Scout organization, but at present owns an attractive house of worship.

The first pastor was W. C. Ferguson, who was with the congregation until August 10, 1947. For the next two years the congregation was under the pastoral leadership of LeRoy Crider. On September 26, 1949 the church called L. W. Rowland who served until September 17, 1950, and was succeeded by Edward Townsend who served until July, 1953. It was under Townsend's leadership that the present building was dedicated and additional property was secured. The present pastor is J. C. Bamen.

The Campbell saints organized a mission that later became Cambrian Park Baptist Church. Considerable difficulty was encountered, due to opposition by residents living in the area where the mission was located. The church is sponsoring another mission in Los Gatos. The congregation originally cooperated with the Golden Gate Association, but took part in the organization of Salinas-Santa Clara Association which existed for one year before it disbanded for the organization of the Monterey and San Jose associations. Since that time it has had a part in the work of San Jose Association.

Gilroy, First Baptist Church

The First Baptist Church, Gilroy, which has a membership of 169, started with 11 members from a mission sponsored by the First Southern Baptist Church in Salinas. It was organized on May 20, 1945.

It seems that the church was pastorless during the first few months before a call was extended to Louis Buth who served until October, 1946. He was succeeded by J. T. Harmon who served from November, 1946 until April of the following year. The next pastor was J. D. Baker, who began a seven-months' pastorate on May 15, 1947. The next pastor was J. C. Anderson who served from February,

1948 until September of the same year. He was succeeded by Owen Compton who served from October, 1948 until August, 1951. During Compton's ministry a small attractive building was constructed. He was succeeded by J. C. R. Hendon who served for one year. The present pastor is B. H. McAlister.

A mission has been established at Morgan Hill which has since been organized into a church. The Gilroy congregation entertained the only session ever held by the Salinas-Santa Clara Association, which was organized in 1945 and was dissolved in 1946. At present it cooperates with the San Jose Association.

Morgan Hill, First Baptist Church

The First Baptist Church, Morgan Hill, which has a present membership of 50, was organized with 17 charter members September 2, 1951. The organization took place six months after the First Baptist Church, Gilroy, established a mission in the community.

The first pastor was Ernest Barnes who served from the time the mission was established until May 4, 1952. The next pastor was S. A. Kopp who served from June, 1952 until the following December. When he resigned the church called Ervin L. Bennett. When the church was organized it indicated its desire to cooperate with all the work of Southern Baptists including San Jose Association, the state and Southern Baptist conventions.

Palo Alto, Temple Baptist Church

Temple Baptist Church in Palo Alto began with 13 members June 14, 1950. The first pastor was Dr. A. J. Hyatt who became pastor soon after the church was organized and remained for six months. He was succeeded by Herbert Giffin who lengthened his stay from January, 1951 until February of the following year after which he was succeeded by C. McDonald who was the pastor for the next six months. Thomas Lawrence became the pastor in August, 1952 and resigned five months later. The present pastor is Wallace M. Hough, Jr.

In spite of having had frequent pastoral changes, coupled with the problem of not having a church home, the congregation has found a way to support world missions. At present a new building is under construction which is being financed through the Broadway Plan.

Redwood City, Calvary Baptist Church

Calvary Baptist Church in Redwood City grew from a mission of Bay View Baptist Church in San Francisco and was organized with 21

members some time in 1946. The first pastor was Melvin Livesay who served from 1946 until March, 1950. When he resigned the church was pastorless for six or seven months after which a pastoral call was extended to General Missionary Walter D. Thompson. He accepted and served for two months and resigned to re-enter mission work. Actually, Thompson was responsible for filling the pulpit much of the time while the church was pastorless. In May, 1951 W. D. Armstrong resigned as general missionary in the Sacramento area in order to become pastor of the church.

The Redwood City congregation, through Deacon C. M. Armstrong, the father of the present pastor, and Attorney E. R. Bonsall appeared before the division of corporations of the state of California on behalf of Judge J. S. Bracewell in an effort to secure a permit for the church to issue Broadway bonds to be sold in order to construct a new building. This was evidently in 1948 about the time the First Baptist Church in Lemon Grove filed a similar petition with the commissioner of corporations. Several hearings were conducted before a permit was finally granted the church to issue notes and sell them to any member. This didn't help the church much, so a more liberal interpretation was called for and this time the commissioner of corporations amended the original permit by allowing the church to sell notes to its own members or to members of any other Southern Baptist church. This still wasn't liberal enough so the church asked for a third hearing in an effort to get a more liberal interpretation of the permit. This time the commissioner granted the church authority to sell to its own members, the members of any Southern Baptist church, or any friend of a Southern Baptist church.

It seems that the Lemon Grove church had a little less difficulty and secured its permit a few days before the application of the Redwood City church was approved. Nevertheless, these two churches pioneered in financing church buildings through the Broadway Plan.

Temple Baptist Church, Palo Alto, and the First Southern Baptist Church, San Mateo, grew from missions established by the church in Redwood City.

San Jose, Alum Rock Baptist Church

Alum Rock Baptist Church in San Jose was organized with 13 members on the 13th day of January, 1952. The church evidently grew from a mission sponsored by Baptist Temple in San Jose. The pastor is W. W. Davis.

When the mission out of which the church grew was started Baptists were informed that Alum Rock was a Catholic community

and they were not wanted. Considerable effort was made to prevent the group from getting a place to meet. When arrangements were made for the first service a bunch of hoodlums met on an adjoining lot and played hillbilly music so loudly that the preacher could hardly be heard.

Executive Secretary S. G. Posey and pastors of nearby Southern Baptist churches wrote letters to the members of the local county planning commission encouraging them to grant the church a permit to hold services in the community. Their efforts paid off, the church lived, and has a present membership of 60.

San Jose, Baptist Temple

The church now known as Baptist Temple in San Jose was organized December 18, 1945 with 33 charter members. The present membership is 219. The congregation was originally known as First Southern Baptist Church, but when property was secured directly across the street from the First Baptist Church (American) January 10, 1951 the named was changed.

The congregation met for some time in various rented buildings before purchasing an old unattractive and inadequate building in 1949. At present it is in the process of disposing of it while building a new home in a more desirable location.

When the church was organized it immediately began to participate in the missionary program of Golden Gate Association, but later assisted in the organization of San Jose Association. Through the years its local missionary efforts have resulted in the organization of the First Southern Baptist Church (Spanish), San Jose, Alum Rock Baptist Church, First Baptist Church, San Tomas, First Baptist Church, Campbell, and Lincoln Avenue Baptist Church, San Jose, (since disbanded). A mission was established at Mountain View, but later disbanded.

The first pastor was Fred R. Barnes, a former Methodist minister who became a Baptist by conviction. He was called at the organization meeting and served until March 21, 1948. The next pastor was L. S. Wiser who was called in July of 1948 and served until June of the next year. In August, 1949 Keith McCormick became the pastor. He resigned January 1, 1952. The present pastor, Harold E. Dye, accepted the pastorate on February 24, 1952.

San Jose, Mexican Southern Baptist Church

The Mexican Southern Baptist Church, San Jose, grew from a mission sponsored by Baptist Temple in the same city and was organ-

ized April 24, 1948 with 16 charter members. There are 65 members at present.

The first pastor was Jesus Rios who served for a few months and resigned. He was succeeded by Simon Villareal who served from 1948 until 1950. The present pastor is P. A. Hernandez.

The church cooperates with San Jose Association and also has fellowship with the California Mexican Baptist Association. The church is sympathetic with the missionary work of both the state and Southern Baptist conventions.

San Tomas, First Southern Baptist Church

The First Southern Baptist Church, San Tomas, located at 931 Lovell Avenue in Campbell but situated so as to serve the community of San Tomas, was once known as the First Southern Baptist Church, but the name was changed inasmuch as there is the First Baptist Church in Campbell which cooperates with Southern Baptists. The church grew from a mission sponsored by the Campbell congregation and was organized with eight members on November 15, 1947. The first pastor was G. L. Stephens who was called at the organization meeting and served until the time of his death. He was succeeded by K. C. Edmonds who was called November 12, 1949. Edmonds resigned nine months later and was succeeded by James R. Warren.

The church has been missionary while building its own house of worship.

Sunnyvale, Bethel Baptist Church

The Bethel Baptist Church, Sunnyvale, which now has 100 members, was organized on the ninth day of November, 1947 with nine charter members. The name First Southern Baptist Church was adopted and Charles Wood was called as pastor, but resigned after serving a little more than four months. T. J. Samuels became the pastor in April, 1948 and resigned in July of the following year. On September 21, 1949 Ed McCall became the pastor and four days later expressed his dislike of the name First Southern Baptist Church and persuaded the congregation to adopt the name Bethel Baptist Church. He served less than six months and resigned. The next pastor was W. M. Parks who served just two months before resigning. The church was pastorless for three months before calling W. W. Duke, who exceeded Parks' record by serving two months and 16 days before resigning.

The present pastor is W. Martin Brannan who was a Methodist until he attended services at the First Southern Baptist Church in

Shafter for several years. The doctrinal preaching of Sam Wilcoxson was too much for him and he became a Baptist by conviction. Under his leadership, which began in December, 1950 the church has grown numerically and has moved out of the lodge hall into a home of its own. It is steadily increasing its gifts through the Cooperative Program and cooperates with San Jose Association.

SEQUOIA ASSOCIATION

Farmersville, First Southern Baptist Church

The First Southern Baptist Church in Farmersville grew from a mission of the First Southern Baptist Church in Visalia and was organized November 12, 1950.

Located in an area where there are many transient agricultural workers, there have naturally been several members who have come and gone. Nevertheless, there are 36 members at present.

The first pastor was D. B. Heard. The present pastor is A. C. Lamb.

Since there was no response to a questionnaire, no further information is available.

Lindsay, Immanuel Baptist Church

The story of Southern Baptist work in Lindsay goes back to the early forties when Mrs. Sallie L. Yoder, the widow of a Baptist minister, contacted R. W. Lackey, executive secretary of the state convention, and expressed her desire to leave all her earthly possessions to the convention to be used in building a Southern Baptist church in Lindsay. She deeded her real property and gave the convention a bill of sale on her furniture and household appliances with the understanding that she was to have possession of them until her death. She died the following year and before the end of 1945 a church was organized by General Missionary B. N. Lummus. In the meantime the large dwelling house and the four or five cabins located on the property, which Mrs. Yoder had deeded to the convention, had been rented. The only vacant building available was a large chicken house in the back yard. The congregation converted it into a "church house." This arrangement soon proved to be unsatisfactory because one of the renters insisted upon choosing Sunday to work in his backyard. He never punctuated the preacher's remarks with any "amens" but used profanity instead. The church finally moved into an upstairs lodge hall in downtown Lindsay. The group struggled along, but

finally disbanded about 1948. Several efforts were made to revive the work, but failed each time.

In the spring of 1953 Harold Reeves, former pastor at Manteca, Prunedale, and Porterville, went to Lindsay and established a mission in cooperation with the First Southern Baptist Church in Tulare. After months of hard work the Immanuel Baptist Church was organized, September 27, with 13 members. A more attractive house of worship has been secured and Southern Baptist stock in Lindsay has improved. Reeves is now pastor of the congregation and there is every evidence that it will become a thriving useful church.

Porterville, First Southern Missionary Baptist Church

The First Southern Missionary Baptist Church of Porterville was organized July 8, 1939 with 12 charter members. At the organization meeting the name Southern Missionary Baptist Church was agreed upon, but was changed two months later when the church agreed to incorporate. The church was organized following a revival meeting held by Dud Poyner.

The first pastor was Robert R. Turman, who incidently, was one of the original members of the board of directors of the state convention. He served for almost four years before resigning in 1943. The next pastor was Henry Simpson, who served for a few months and resigned. Late in 1943 Lee Finley became the pastor. He resigned the next year and the church called John Alexander. He served less than a year and resigned. The next pastor was Thomas Hicks, who served from 1945 until 1946. His lack of sympathy with the program of the state convention was reflected in the church's reduced contributions to missions. The next pastor was Tom Raines, who served for about one year before leading a group of the members in organizing another congregation which has never cooperated with the state convention.

When Raines resigned the church was pastorless for several months before calling David Cooper, a well educated young man from Tennessee. He served for a little more than a year and returned to his native state. In 1949 a pastoral call was extended to James Drake. He served for two years during which time the congregation greatly increased its gifts to missions. He was succeeded by Harold Reeves, who served for a few months. Since November of 1952 the church has been under the pastoral leadership of R. Max Willocks.

Few churches have had a more stormy career than the church at Porterville. It was organized following a revival meeting in which

a well known Landmark was the evangelist. From time to time through the years many Landmarks have come and gone. Nevertheless, they stayed long enough to cause considerable disturbance in the fellowship of the church.

In 1949 the church was denied fellowship in the Tulare-Kings Association because some members baptized by Northern Baptist churches had been received upon their baptism. The congregation therefore soon became a part of the Sequoia Association which was organized by churches which had been denied fellowship in the Tulare-Kings Association for the same reason.

The Porterville congregation, one of the oldest Southern Baptist churches in the state and also one of the original 13 which took part in the organization of the state convention, has through many trials rendered worthy service to the Lord of the harvest and to the denomination.

Porterville, Tule River Southern Missionary Baptist Church

Tule River Southern Missionary Baptist Church, Porterville, grew from a mission established by the First Southern Baptist Church in the same city and was organized June 12, 1949 with 22 members. The present membership is 24. At the organization meeting a pastoral call was extended to Robert R. Turman. The congregation cooperated with the Tulare-Kings Association until it disbanded after which it maintained no association affiliation for some time. At present, however, it is affiliated with Sequoia Association but gives very little to missions.

Tulare, First Southern Baptist Church

The First Southern Baptist Church in Tulare did not grow from a mission established by another congregation, but is a result of the missionary efforts of the first pastor, Floyd Looney. Looney was pastor of the First Baptist Church in Tonkawa, Oklahoma in 1943 when he was invited by R. W. Lackey to be one of the speakers at the state assembly which met on beautiful Greenhorn Mountain that year. During the assembly he was told of the opportunities for a Southern Baptist church in Tulare and decided to make a trip to the city before returning home. He went to Tulare, rented a hall, and announced Southern Baptist church services on the following Sunday.

Looney told the 27 persons who attended that he would go home, resign his church and be back in 30 days to start a church. He was back in Tulare within a month and on October 10, 1943 the church was organized in an American Legion hall with 11 members. From then until 1946 he shared his time with the church, the Railway

Express Agency and the editorship of The California Southern Baptist along with various other jobs. January 1, 1946 he resigned in order to devote his full time to the editorship of the paper and the vice-presidency of Golden Gate Seminary and was succeeded by Hooper Campbell who resigned after two months. When he resigned the church called B. H. Truhitte who accepted the pastorate but asked for two or three months' time to wind up his business affairs in Texas. Norman Fromm was asked to serve as supply pastor until Truhitte arrived. It developed, however, that he never returned and the church called Fromm as regular pastor. He served until April, 1948 when he resigned in order to become state Training Union and BSU secretary. Before he resigned, however, he had led the church to sell some property which had been previously purchased downtown and a five acre tract was purchased for a permanent church home.

The next pastor was Clyde Price who served only five months before becoming homesick for Oklahoma. He was succeeded by Grady Etheridge under whose leadership the church made phenomenal growth. His pastorate unfortunately ended in dissension which gave rise to his return a few months later to foment a split which resulted in the organization of Calvary Baptist Church. Foy O. King became the pastor late in 1950 and remained until December the following year. Under his leadership the church completed a building which had been started but had the misfortune of losing a temporary church home by fire. King suffered the loss of a valuable library which went up in smoke. Following his resignation the church was for the next two years under the pastoral leadership of Walter L. Phillips.

At the organization meeting every member agreed to tithe and an offering was made for missions through the Cooperative Program. At the same time the church agreed to cooperate with the San Joaquin Valley Association. In a few months, however, it participated in the organization of the Fresno Association. Its next move was to help organize the Tulare-Kings Association which in 1948 refused to seat Tulare's messengers because the church had received some members who were baptized upon the authority of a Northern Baptist church. A few weeks later messengers from the Tulare church joined with messengers from Woodlake and Visalia churches in organizing Sequoia Association.

Tulare, Temple Baptist Church

Temple Baptist Church, Tulare, was organized in December, 1953. It grew from a mission of the First Southern Baptist Church in Tulare. The pastor is J. H. Jackson.

Since the church was organized about the time the last copy for the history went to the printers, no further information is available.

Visalia, First Southern Baptist Church

The First Southern Baptist Church in Visalia, which has a present membership of 244, was organized with 18 members on the 14th of December, 1947. At the organization meeting R. L. Lindholm was called as pastor. He accepted and has remained with the congregation through all the years.

The first move to start a Southern Baptist church at Visalia was made by Mr. and Mrs. Tom H. Walker who had been members of the First Southern Baptist Church in Tulare, but became dissatisfied because the church had accepted some members who were baptized by Northern Baptists. They gave generously to the church in Tulare and were the financial backbones of the Visalia church for some time. Still strongly opposed to accepting into fellowship persons baptized by Northern Baptists, they, along with a few others, left the Visalia church when the same issue arose.

The congregation was organized in a hall rented from the Fraternal Order of Eagles, but soon moved to a dwelling house located at 726 S. Garden Street where services were held until the present building on Willis and Houston streets was purchased from a Holiness organization.

The Visalia church cooperated with the Tulare-Kings Association until 1949 when the messengers from the Southern Missionary Baptist Church in Porterville, the First Southern Baptist Church in Tulare and the First Southern Baptist Church in Visalia were refused seats in the Tulare-Kings Association at its annual meeting held at Tipton, because the churches to which they belonged had accepted persons into their fellowship with Northern Baptist baptism. A few weeks later the Sequoia Baptist Association was organized in the Visalia church building by messengers from Woodlake, Tulare and Visalia churches.

Woodlake, First Southern Baptist Church

The First Southern Baptist Church in Woodlake grew from a mission established by the Ivanhoe Baptist Church and was organized with seven members February 13, 1944. The first pastor was Bruce Benson who served five months and resigned. For the next year the church was under the pastoral leadership of B. H. McAlister. B. H. Truhitte became the pastor in August of 1945 but resigned six months later. There was no pastor from March, 1946 until July when Paul Teifel began an 18 months' pastorate.

Teifel, who was known to have a rather soft Baptist shell, is said to have secured a promise from some of the members while on his

death bed that they would never cooperate with the state convention. He was succeeded by Leonard Rhoads who served as pastor for a few months. Rhoads led most of the members back into fellowship with Southern Baptists and was succeeded by Arthur New in March, 1948. New, a hard worker, rallied the forces and built a pastor's home before resigning in 1949. The next pastor was Carl Warner who served from April, 1949 until August, 1950. The present pastor is Olin G. Collier under whose leadership the church has increased its gifts to missions many fold.

The church cooperated with Tulare-Kings Association until Sequoia Association was organized.

SIERRA-BUTTE ASSOCIATION

Biggs, First Baptist Church

The First Baptist Church of Biggs grew from a mission of the First Baptist Church, Live Oak, and was organized with 23 members March 25, 1952. At the organization meeting a pastoral call was extended to Clifford F. Hoff and a vote prevailed to cooperate with the Sierra-Butte Association, the state and Southern Baptist conventions. Within a few months lots were purchased and a building started. The congregation has been operating on a pay-as-you-go policy since a loan for building a house of worship was not immediately available.

It is interesting to note that the Biggs church gave nearly \$500 to missions in 1953, notwithstanding the fact that it is less than two years old and does not have its own house of worship.

Burney, First Baptist Church

The First Baptist Church, Burney, was organized with nine members July 13, 1952. The membership more than doubled during the first year.

While the congregation did not grow from a mission, encouragement was given by Pastor E. K. Dougherty and the Central Baptist Church in Alameda. When the church was organized S. E. Dunham, a veteran among Southern Baptists, became the pastor. (Dunham read proof on the first issue of The California Southern Baptist ever published.)

When the Baptists started to organize in Burney they were met by members of another denomination which is affiliated with the National Council of Churches. They were informed that the Baptists had no right to come into that territory because it had been assigned

to them. The Baptists courteously said: "We don't recognize any boundaries set by anybody anywhere. God gave his church a worldwide commission and we take orders from him."

Services were first held in a local civic building, but since that time lots have been purchased and a new building has been constructed. The church cooperates with Sierra-Butte Association and divides its income with worldwide missions through the Cooperative Program.

Chico, First Avenue Baptist Church

The First Avenue Baptist Church, Chico, was organized from a mission of the First Baptist Church, Gridley, on June 5, 1949 when 29 members adopted the covenant and declaration of faith found in Pendleton's Manual. The present membership is 127.

The mission from which the church grew started February 27, 1949 and was under the pastoral leadership of General Missionary Leonard B. Sigle. Sigle remained with the church after it was organized and served as pastor until November, 1949 at which time a pastoral call was extended to E. Jack Combs. Combs was the pastor until February, 1951. Under his leadership the church moved from rented quarters on First Avenue to a new location purchased at 1119 The Esplanade. When the property was purchased the city planning commission refused to give the congregation a use permit allowing services to be held in a large dwelling house located on the property. After a series of court battles the church won the right to occupy the property for worship.

When Combs resigned a pastoral call was extended to Dr. A. J. Hyatt who served from May, 1951 until September, 1952. He was succeeded by G. W. Lockaby who served until October, 1953.

The Chico saints established a mission which has since become the Emmanuel Baptist Church of Redding. In the meantime the church has been generous in its gifts to world missions in spite of an almost impossible building debt.

Colusa, First Baptist Church

The First Baptist Church in Colusa was organized with seven members December 15, 1950. It grew from a mission sponsored by the First Baptist Church in Olivehurst. James N. Swafford was called at the organization meeting and stayed long enough to see the congregation grow from a membership of seven to 180. He resigned in the fall of 1953 and was succeeded by P. E. Jones.

The church had considerable trouble securing a permit to build

on property which was purchased. Two public hearings, however, resulted in a permit being granted.

Corning, Grace Baptist Church

Grace Baptist Church in Corning grew from a meeting of young people known as Calvary Youth Crusade and was organized with 37 members November 25, 1947. At first the church affiliated with the General Association of Regular Baptists but in August, 1950 voted to cooperate with Southern Baptists.

The first pastor was a minister by the name of Parker. It seems that under his leadership the church got in debt but was rescued by George F. Wortley, a scholarly school teacher who agreed to serve as pastor without pay. He took up his duties in May, 1948 and remained until January, 1951 when he was succeeded by William Smith. Smith served a few months and was succeeded by Kenneth Theda, who served until February, 1953. The present pastor is Bruce V. McKenzie.

Gridley, First Baptist Church

The First Baptist Church in Gridley did not have a congregation to sponsor it, but instead seven Baptists living in the community met October 19, 1944, organized the congregation and gave it the name First Southern Baptist Church. Six years later the name Southern was dropped because there was no other Baptist church in the community.

Early records of the church seem to have been poorly kept, though fragmentary information shows that C. J. Jenkins was the first pastor, but resigned because of dissension one month after the church was organized. He was succeeded by Floyd Hutchins who served eight months and resigned. The next pastor was J. C. Ellis who served from August, 1945 until the following October. Next in line was O. E. East who served from December, 1945 until June of the following year. Ben Wofford, a returned army chaplain, became the pastor in 1946 and remained until April, 1950. Under his leadership the church settled down to a constructive evangelistic and missionary program and at the same time increased its gifts to missions. When Wofford resigned the church called Raymond C. Wilson under whose leadership a group pulled out and organized Central Baptist Church. He was succeeded by the present pastor, W. H. Hawes.

Wilson remained as pastor of Central Church for a few months during which time a building was purchased from another denomination. It developed however, that his father in Texas soon became seri-

ously ill and he resigned in order to go to his aid. Central Church called W. I. Barnett who served for a few months and resigned after which the congregation disbanded and most of the members returned to First Church.

Live Oak, First Baptist Church

The First Baptist Church, Live Oak, which has a present membership of 169, was organized with 17 charter members May 18, 1947. It grew from a mission sponsored by the First Baptist Church, Gridley.

The first pastor was Opal Douthit who served from June, 1947 until August 15 of the same year. He was succeeded by William D. Powell who resigned May 14, 1950 in order to enter the navy chaplaincy. The next pastor was Lex O. Hall who served from May, 1950 until May of the next year. Hall was succeeded by Sheldon Russell.

The Live Oak saints had the good fortune to secure property on which an attractive house of worship has been built and paid for. In the meantime missions have been established at Biggs and Marysville which have since been organized into churches.

When Sacramento Association was divided in order to form Sacramento-Sierra and Sierra-Butte associations the Live Oak church, because of its location, became a cooperating constituency of the Sierra-Butte Association. The church is making steady progress in its contributions to world missions.

McCloud, First Baptist Church

The First Baptist Church, McCloud, was organized November 29, 1953. No further information is available except that Leonard B. Sigle, general missionary, was instrumental in the organization of the church. The pastor is Isaac Jolly.

Marysville, First Southern Baptist Church of Linda

The First Southern Baptist Church of Linda, located on Riverside Road just outside the city of Marysville, was organized June 19, 1953 with 13 members. It grew from a mission sponsored by the Wheatland Baptist Church. The congregation, which now has a membership of 30, has from the beginning been under the pastoral leadership of Thomas J. Kilcoyne.

The present church in Linda represents a second attempt by Southern Baptists to establish work in the community. The first time was in the early forties when a church was organized and a building constructed under the leadership of L. S. Hill. The church, however,

was lost to Northern Baptists under the pastoral leadership of J. O. Hux about 1946.

The original congregation was known as the Linda Baptist Church and when the new congregation was organized in 1953 a local newspaper referred to it as Linda Baptist Church. It is reported that the congregation which left Southern Baptists to join the fellowship of Northern (American) Baptists threatened to sue the Southern group because of the incident.

Montague, First Southern Baptist Church

The First Southern Baptist Church in Montague was organized May 6, 1951 with 23 charter members. Originally it was known as the First Baptist Church of Montague, but the congregation decided to emphasize their cooperation with Southern Baptists and to make sure no one regarded them as Northern or American Baptists, so the name was changed soon after the congregation was organized.

Beginning as a mission of the Emmanuel Baptist Church in Redding, the church has from its organization been under the pastoral leadership of R. L. McFadden. The present membership of 56 holds services in a rented building.

Olivehurst, First Baptist Church

The First Baptist Church, Oliverhurst, was organized with five charter members March 18, 1945. At another service preceding the organization there were 15 present and the offering was \$2.05.

The congregation now has a membership of 280, all of whom have been welcomed into the fellowship of the church by the present pastor, Cecil Reynolds, who was called at the organization meeting.

There are three other Baptist churches which have been organized from missions established by the church at Oliverhurst. They are: Calvary Baptist Church, Yuba City; First Baptist Church, Colusa, and the First Baptist Church, Wheatland.

When the church was organized it adopted the name First Southern Missionary Baptist Church. Later, however, the congregation decided to drop the word missionary from the name. For years the church cooperated with the Sacramento Association, but later participated in organizing the Sierra-Butte Association. It was one of the many congregations assisted with its early day building problems by securing a loan from the late R. E. Vinson, who during his lifetime made provision for his entire estate to be given to the state convention to be used in building churches.

Oroville, Grace Baptist Church

To write the history of Grace Baptist Church, Oroville, it is necessary to mention first a Baptist church which was organized in the city years before there was any organized Southern Baptist work in California. The church gave some degree of cooperation with the California Missionary Baptist Association (a Landmark organization). It was friendly toward the Fundamentalist movement headed by J. Pruden, who came to California almost a half century ago to be Sunday school secretary for a Northern Baptist organization. Pruden dissented from what he regarded as modernism among Northern Baptists and pursued his path somewhat independent and alone.

In the course of events the Oroville church was served by such men as G. Dallas Faulkner, editor of *The Baptist Stamina*, which was recognized as the official Baptist state paper in the early days of the convention. At one time Vester Wolber, the convention's first recording secretary, was pastor. Under Faulkner's leadership the church joined with the Port Chicago congregation in organizing Golden Gate Association. About 1944 it had a pastor whose name no one seems to remember who, in addition to being pastor, was a barber by trade. He was friendly toward the Southern Baptist Convention while some of the members were very much opposed to it. Tensions mounted and groups began to pray for the Lord to remove the hindering cause which was breaking the fellowship. The pastor dropped dead, so they quit praying and started lawsuits to determine who would get the property. The oldtimers won and the Southern Baptists withdrew or were put out and that's how Grace Baptist Church was born.

Grace Church was organized with 40 members September 23, 1945. Elmer Sloan was the first pastor. He resigned the following year and the church called E. E. Smedley, a former chaplain who served for two years. Smedley was succeeded by Charles Mashburn who attended Golden Gate Seminary while sharing his time with the congregation. Mashburn resigned in 1950 and was succeeded by James Camp who served for one year. When Camp resigned the church called Leon Hill, a Texan who served for about two months before returning to the Lone Star State. Since 1951 it has been under the pastoral leadership of James H. Drake. Soon after organization property was secured and a building erected. R. E. Vinson, who willed his entire estate to the convention, loaned the church the necessary cash with which to build. When it outgrew the building it was sold and the present property was purchased on Palermo Road at A Street.

The present membership is 254.

Redding, Emmanuel Baptist Church

There was no response to a questionnaire sent to the congregation, but it is known that it was organized on November 28, 1949 and that Leonard B. Sigle, who was general missionary in the area, took the initiative in establishing the church. Sigle remained as acting pastor for awhile. The first regular pastor was J. R. DeLap who served for about two years. The present pastor is G. C. Butler.

The congregation now numbers 122 and shares its income with world missions.

Wheatland, First Baptist Church

The First Baptist Church in Wheatland was organized December 14, 1951 with 13 members. The church grew from a mission established four and a half months earlier by the First Baptist Church in Olivehurst. John Rich, who is in every way a pioneer among Southern Baptists in his part of the state, has been the pastor since it was organized. Even though services are held in a rented building, the church cooperates with the mission program of the Sierra-Butte Association and gives to missions through the Cooperative Program.

Yuba City, Calvary Baptist Church

Calvary Baptist Church, Yuba City, was organized December 15, 1946 with nine charter members. The present membership is 128.

The first pastor was Mark Browning who was called when the church was organized and served until August of the next year. He was succeeded by J. O. Hux who served for a short time and resigned. The next pastor was L. O. Hall who served from April, 1948 until near the end of the following year. The present pastor is Robert N. Stapp who has been with the congregation since December, 1949.

The church has had its share of difficulties. It began in an old building which proved to be inadequate. Then the congregation bought a building site which likewise proved to be too small. Local planning commissioners have not been friendly toward the church's desire to expand. Local zoning ordinances were not designed for the benefit of churches. Nevertheless, the church continues to grow numerically and in its interest in world missions.

WEST CONTRA COSTA ASSOCIATION

Crockett, First Baptist Church

The First Baptist Church in Crockett was organized in August, 1946. Since no response was given to a questionnaire mailed to the church information is not complete. It is known, however, that Earl R. Bigelow was one of the first pastors and that other pastors who have served include R. J. Goodbarn, Edward Townsend, Hooper Campbell, and the present pastor, G. O. Ware.

The church has been infested with Landmarks and has never given much to missions.

El Cerrito, First Baptist Church

The First Baptist Church, El Cerrito, was organized from a mission of the First Southern Baptist Church, Richmond, April 16, 1948. There were 24 charter members.

The first pastor was A. L. Davis who served from the date of organization until February, 1949. He was succeeded by M. C. Hamlin who served from February, 1949 until the following September. The next pastor was Keith Lloyd who served for a little more than a year. Lloyd was succeeded by Jesse Gann who was the pastor for eight months. Next in line was Earl Nester who served from September, 1951 until July, 1952. The present pastor is Benjamin L. Pippin.

The present membership of 81 cooperates with West Contra Costa Association. The church also makes small contributions to world missions through the Cooperative Program.

It should be pointed out that the present church is not the first Southern Baptist congregation to be organized in El Cerrito. A church was organized in the city either in February or March of 1945. The March edition of *The California Southern Baptist*, page 10, carries a story entitled "New Church Organized at El Cerrito." Among other things the story states that H. H. Stagg, superintendent of city missions, George B. Kendall, E. K. Dougherty, C. R. Crouch, I. B. Hodges, and H. P. Ibsen assisted in the organization. W. C. Ferguson was named pastor.

The article goes on to state that a letter from Ferguson addressed to the editor of *The California Southern Baptist* gave assurance of his and the church's desire to cooperate with all the work of Southern Baptists and then a check for \$24.50 for the Cooperative Program

was enclosed with the letter. The church, according to The California Southern Baptist, voted to give 10 per cent of its income to various missionary causes.

Whatever happened to this church is not determined by any other records. There is no record of its ever being listed with the churches in Golden Gate Association. The minutes of the state convention make no mention of it. Evidently, it disbanded soon after it was organized.

El Sobrante, First Baptist Church

The First Baptist Church, El Sobrante, grew from a mission planted by Clinton Avenue Baptist Church, Richmond, and was organized May 1, 1949 with 18 charter members.

When it was organized a pastoral call was extended to Truett D. Allen who served for one year. He was succeeded by Sam E. Dunham, veteran California Southern Baptist pastor. Dunham served until May, 1951 and was succeeded by J. R. Glasscock who served from June, 1951 until February, 1953. The present pastor is Ralph Lee Rummage.

The mission from which the church grew was organized in the home of Mrs. Cecil Henson, but the group moved to the El Sobrante Improvement Club building where services have been held ever since. Attractive property has been purchased in a suitable location and the local planning commission has approved the construction of a church building.

By the first of June, 1953, 85 members, of whom 41 were baptized, had been added to the church. Nevertheless, all the charter members, save two, had moved away. The church reported that at least 15 children had been converted whose parents refused the privilege of being baptized.

The El Sobrante church enjoys fellowship with West Contra Costa Association and shares its limited income with world missions.

Richmond, Calvary Baptist Church

Calvary Baptist Church in Richmond was organized in 1946 and was for a long time under the pastoral leadership of Joe Morris. Some time in 1951 Morris resigned and entered the chaplaincy and was succeeded by Bryan Judge.

For some time after the church was organized it had difficulty in obtaining a place to meet. There was opposition from certain advocates of the policies of the Federal Council of Churches. The church finally arranged to hold services in a dwelling house but later pur-

chased property and erected a small but beautiful house of worship. Since no response was given to a questionnaire, no other details are available.

Richmond, Clinton Avenue Baptist Church

Clinton Avenue Baptist Church was organized with 15 charter members August 27, 1944 and was first known as Twenty-third Street Baptist Church. The first pastor was H. P. Ibsen.

Services were first held in a dwelling house which was too small to allow much growth. Nevertheless, it has made consistent progress since it was organized.

In June, 1946 the church called Everett Hill under whose leadership the congregation moved out of its crowded quarters into a small building which was purchased from the Presbyterians. Simultaneous with the move the name was changed to correspond with the name of the street on which the new property was located. At the same time there was a peaceable division and the Sunnyside Church in San Pablo was organized. During Hill's ministry there was such phenomenal growth that it necessitated the construction of an auditorium which will seat 400. Hill resigned in October, 1951 and was succeeded by James E. Carroll who has continued to lead the church in a missionary program.

The congregation cooperated with Golden Gate Association until the organization of Contra Costa Association, and later West Contra Costa Association.

Richmond, First Southern Baptist Church

The First Southern Baptist Church in Richmond was organized on July 4, 1943 with 18 charter members. This was one of the first Southern Baptist churches organized in the San Francisco Bay area. At the organization meeting a pastoral call was extended to A. J. Byrd. He accepted and remained as pastor until December, 1945. Under his leadership the church purchased property, grew numerically, and often gave more to missions through the Cooperative Program than was paid to the pastor.

In January, 1946 E. J. Combs, who had spent some time as missionary in Colombia, became the pastor. Under his leadership the church actively engaged in establishing missions and built a new auditorium. He resigned in September, 1948 and was succeeded by Earl R. Bigelow. Under his leadership the church made consistent growth. Upon his resignation in August, 1952 the church called Dr.

A. J. Hyatt, a former faculty member, Golden Gate Seminary, but more recently pastor of the First Avenue Baptist Church, Chico.

The church, which reported a resident membership of 449 in September of 1953, has established two other churches, Calvary Baptist Church, Richmond, and the First Baptist Church in El Cerrito. A Japanese mission, which has been taken over by the Home Mission Board, was also established by the congregation.

The church cooperated with the Golden Gate Association until the Contra Costa Association was organized, and later helped organize West Contra Costa Association.

Richmond, Immanuel Baptist Church

Immanuel Baptist Church in Richmond was organized with 20 members November 15, 1953 at which time Richard T. Plampin was called to the pastorate. No information is available concerning which church in Richmond sponsored the mission out of which the congregation grew.

Rodeo, First Baptist Church

The First Baptist Church, Rodeo, does not claim to have sprung from a mission established by an older congregation, but started when 13 Baptists entered into covenant agreement April 29, 1949. The pastor was Carroll Kurtz who served for a few weeks and resigned. He was succeeded by W. P. Weeks who served from May, 1945 until November of the same year. When he resigned the church extended a pastoral call to Perry M. Johnson, a Texan who had come to Golden Gate Seminary to teach Greek and serve as registrar, while at the same time continuing his studies. Johnson was the pastor for a little more than a year. He was succeeded by Dave Chamblin who served for the next two years. When Chamblin resigned the church called W. H. Hawes who served from August, 1949 until January, 1951. The next pastor was Jim Camp who served for three or four months before accepting the pastorate of Grace Baptist Church in Oroville. The present pastor is Carol Nichols.

For the past year the church has been busily engaged in tearing down an old inadequate building in order to make room for an \$80,000 structure which is under way.

The congregation has cooperated with the local Presbyterian, Assembly of God, and Colored Baptist churches in a joint Protestant church school which is operated under the title of "Released Time Christian Education." Pupils in the local public school are released

one day a week for religious instruction. Catholics maintain their separate released time program.

The church cooperated with Golden Gate Association until the Contra Costa Association was organized. When Contra Costa Association divided it went with the West Contra Costa group. From the beginning it has been friendly with the work of the state convention.

San Pablo, Broadway Baptist Church

Broadway Baptist Church, San Pablo, was organized November 30, 1952 with 74 charter members. The present membership is 109. The church grew from a four-months-old mission sponsored by the Sunnyside Baptist Church in San Pablo.

The Broadway Church was organized by Baptists who had previously held membership in Rollingwood Baptist Church which had disbanded. There were some among the charter membership who came directly from the church in San Pablo.

The congregation owns property located at 2003 Broadway Street in San Pablo. Previous to the organization of the church mission services were held in the civic auditorium and in El Portal Community Building. When the time came to purchase property the church experienced considerable trouble with local authorities who refused to grant a use permit for a church building.

There have been only two pastors. Paul R. Vinsant began with the group before the church was organized and remained as pastor until March of this year. He was succeeded by John G. Shannon.

The church enjoys fellowship with West Contra Costa Association and has during its first year given a good account of itself in gifts to world missions.

San Pablo, Spanish Baptist Church

The Spanish Baptist Church in San Pablo was organized with 23 charter members on August 3, 1951. The present membership is 68. The congregation grew from a mission sponsored by Sunnyside Baptist Church in San Pablo. Jose Diaz had been the pastor since the day of organization.

In addition to cooperating with West Contra Costa Association and the state and Southern Baptist conventions, the church is active in the Spanish Southern Baptist Association which numbers among its constituencies several other Spanish Baptist churches.

The church has taken the initiative in organizing a Baptist Bible Institute for the training of Spanish workers.

San Pablo, Sunnyside Baptist Church

After operating two months as a mission of the Clinton Avenue Baptist Church in Richmond, the Sunnyside Baptist Church of San Pablo was organized on June 29, 1947 with 30 charter members. At the organization meeting a pastoral call was extended to Jarvel Harmon, who has since been the shepherd of the flock which now numbers 468.

Soon after the church was organized a small building was purchased which the congregation outgrew. It was sold for an attractive price and a larger building was purchased from Northern Baptists who desired to abandon the area. An educational building has been added and a pastor's home has been purchased. The church owns property valued in excess of \$70,000 on which there is an indebtedness of only \$15,000.

Spanish Baptist Church, organized in 1951, and Broadway Baptist Church, organized in 1952, both of which are located in San Pablo, sprang from missions established by Sunnyside Church. The congregation also maintains a mission known as East Richmond Heights Baptist Mission located on Taft Street in Richmond. A mission was established in what is known as the Canal District Public Housing Area, but was abandoned. Sunnyside Church has been a constant contributor to missions through the Cooperative Program.

In constructing the present educational building there was considerable opposition from the local planning commission and building inspector. Nevertheless, all the requirements were met, the church stood its ground and was not greatly disturbed by the usual heckling.

When West Contra Costa Association was organized Sunnyside Church became a cooperating constituency. It previously cooperated with the Golden Gate and Contra Costa associations.

YOKAYO ASSOCIATION

Boonville, Anderson Valley Baptist Church

Anderson Valley Baptist Church, located near Boonville, was organized from a mission established by the First Baptist Church in Cloverdale and was organized with 15 members September 6, 1952. The first pastor was a minister by the name of Garrett who served during the days the group met as a mission. He was succeeded by Wilbur Ray who served as mission pastor from June, 1952 until the

church was organized. After the organization meeting he served as regular pastor.

The congregation has made rapid growth and is building its own house of worship, while at the same time increasing its gifts to missions.

Cloverdale, First Baptist Church

The First Baptist Church in Cloverdale grew from a mission of Trinity Baptist Church in Healdsburg and was organized February 18, 1951 with 29 members. The present membership is 89.

The first pastor was George B. Kendall who served from the time the church was organized until July 30, 1951. When he resigned General Missionary E. J. Combs served as interim pastor until a call was extended to D. A. Likins whose pastorate extended from October, 1951 until November of the following year. George B. Kendall was the next pastor and served from December, 1952 until April of the following year, after which he was succeeded by Alfred M. Smoak.

The Cloverdale church has established missions at Hopland, Point Arena, Boonville, and Garberville. The Boonville and Garberville missions have been organized into churches.

The church, which originally cooperated with Redwood Empire Association, has made an enviable record in its contributions to missions through the Cooperative Program.

Healdsburg, Trinity Baptist Church

The Trinity Baptist Church in Healdsburg grew from a mission sponsored by College Avenue Baptist Church, Santa Rosa, and was organized December 21, 1948. The number of charter members is not known.

The mission was under the pastoral leadership of Floyd W. Raley, Golden Gate Seminary student who led the group in organizing a church which he served as pastor from the date of organization until August, 1951 when he resigned to become an army chaplain. He was succeeded by Carl O. Martin who served from September, 1951 until May, 1952. He was succeeded by W. Ross Harmonson. The present pastor is R. L. Harville.

Mission services were held first in the local Odd Fellows hall, but the group soon rented a newspaper building which was destined to be sold to Roman Catholics for a school. When this transaction occurred the church secured property and built its own house of worship.

In addition to cooperating with first Contra Costa and later Redwood Empire Association, the state and Southern Baptist conventions,

the congregation established a mission which has become the First Baptist Church in Cloverdale.

Laytonville, Lakeside Baptist Church

Lakeside Baptist Church in Laytonville grew from a mission planted by Village Baptist Church in Santa Rosa and was organized July 28, 1952 with 22 members. The present membership is 35.

About the time the church was organized a pastoral call was extended to Russell Morris. He served for awhile and resigned but the church called him again six weeks later. He returned but stayed only one month and resigned in February, 1953. James Dotson, pastor of the church which established the mission from which the church grew, took over the responsibility as pastor for a short time. The present pastor is James T. Lyle.

Leggett, First Baptist Church

The First Baptist Church, Leggett, was organized April 19, 1953 with 16 charter members. It grew from a two-year-old mission established by the Village Baptist Church, Santa Rosa. The pastor is G. J. Huggins.

The church affiliated with the Redwood Empire Association until Yokayo Association was organized and makes contributions to missions through the Cooperative Program.

Mendocino, Mendocino Baptist Church

The Mendocino Baptist Church grew from a mission sponsored by the Baptist church in Rockport and was organized November 2, 1952 with nine members. In a few days, however, one of the members moved away and another died. Joe Smith served as mission pastor, but when the church was organized a pastoral call was extended to John Engelmann.

When a Vacation Bible school was held in 1952 there were 14 professions of faith, many of them from Catholic homes. The local priest got busy and forbade children from Catholic homes to attend services at the Baptist church. Nevertheless, some of them have been known to slip off from both priest and parents in order to attend the services.

The present membership is 12.

Rockport, First Southern Baptist Church

The First Southern Baptist Church in Rockport was organized on the first Sunday in October, 1948 with 14 charter members. The present membership is 81.

The first pastor was G. J. Huggins who served until October 1, 1950. The church was pastorless for four months before calling John Barrow, a student in Golden Gate Seminary. He resigned in April of the following year and the church remained pastorless for eight months. The present pastor, Howard Langwell, was called December 28, 1952.

The congregation originally cooperated with the San Francisco-Marin Association which has since disbanded. It now cooperates with the Redwood Empire Association.

Three missions have been established by the church: Bethel Mission, Ft. Bragg, Ocean Drive Mission, Westport, both of which have disbanded, and Mendocino Mission which has been organized into a church.

Ukiah, Bethel Baptist Church

Bethel Baptist Church in Ukiah was originally known as First Southern Baptist Church and it grew from a mission established by College Avenue Baptist Church in Santa Rosa. The organization meeting was held November 10, 1951 at which time 14 Baptists became charter members. The present membership is 30.

Sherman Besterfield was the first mission pastor, but he served for only one month and was succeeded by Kenneth Hollinsead in June, 1951. Hollinsead was retained by the congregation when it was organized.

Willits, Memorial Southern Baptist Church

The Memorial Southern Baptist Church in Willets grew from a mission of Bethel Baptist Church in Ukiah and was organized with 29 members June 21, 1953. Ralph Rummage served as mission pastor for awhile before he was succeeded by Russell Morris who served until the mission was organized into a church. Soon after the congregation was organized S. B. Vawter was called to the pastorate.

UNAFFILIATED CHURCHES

There are at least three churches which have from time to time made gifts to world missions, but are not at present affiliated with any district association. They are Central Baptist Church, Alameda;

Ashview Southern Baptist Church, Chowchilla, and Immanuel Baptist Church, San Francisco.

Alameda, Central Baptist Church

Central Baptist Church in Alameda was organized about 10 years ago by the present pastor, E. K. Dougherty. Of course he was assisted by other pastors in the area.

For some time after the church was organized it headed the list of San Francisco Bay area churches in its efforts to establish other churches. The pastor, in addition to making surveys of nearby communities, served as one of the original faculty members of Golden Gate Seminary.

In the course of time there were some disagreements among brethren in the Golden Gate Association which eventually resulted in a three-way split with three associations being formed. The Alameda congregation remained with the Golden Gate Association, but some time later was denied fellowship. The church, however, has kept in close touch with the work of the denomination otherwise. Few congregations in the state have been more consistent in subscribing to all publications and periodicals published by both the state and Southern Baptist conventions.

Chowchilla, Ashview Southern Baptist Church

The Ashview Church near Chowchilla was organized in 1947. B. N. Lummus, who was serving as general missionary, took the initiative in establishing the church.

There was no response to a questionnaire; therefore information concerning the church is somewhat fragmentary. It is known, however, that some of the members have been anxious to cooperate with Southern Baptists while others are not friendly to the idea. Very little has been given to missions and the church has not made much progress.

San Francisco, Immanuel Baptist Church

The Immanuel Baptist Church in San Francisco was organized about 1945 or 1946 by J. T. Summers. Some of the charter members had been excluded from the First Southern Baptist Church in San Francisco of which G. Dallas Faulkner was the pastor. There was considerable tension between the two groups for some time.

The Immanuel congregation has participated in the activities of various association organizations, but finally found itself in an association with only one other church, namely: First Southern Baptist

Church, San Mateo. It wasn't long until the San Mateo congregation joined forces with another association and left Immanuel Church by itself. For several years the church has not sent messengers to any district association but has given a small amount to world missions through the Cooperative Program.

In the three above churches there are many fine Southern Baptist people. Even though the churches are not listed in any association it was believed that their contributions to the work among Southern Baptists in California should not be overlooked.

HE LAID THE FOUNDATION



R. W. Lackey, pioneer California Southern Baptist leader. Elected executive secretary of the convention at the organization meeting September 13, 1940. Served until November, 1944.

HE BUILT UPON IT



Dr. A. F. Crittendon who became executive secretary in June, 1945 and served until November, 1950.

HE "ENTERED INTO THEIR LABORS"

The growth of California Southern Baptists during the three years that Dr. S. G. Posey has served as executive secretary has no parallel anywhere in the Southern Baptist Convention.

Jesus told his disciples that he had sent them to reap the harvest on which they had bestowed no labor. Dr. Posey has led California Southern Baptists in reaping a golden harvest from fields planted and cultivated by those who have gone before him. At the same time he is leading in a missionary program which promises to yield an abundant harvest.



Dr. S. G. Posey who has been executive secretary since January 1, 1951.

THESE HAVE WIELDED THE GAVEL



Sam Wilcoxson, for 17 years pastor in Shafter, first president, elected at organization meeting September 13, 1940. Served until November, 1943.



Isam B. Hodges, founder, first president, Golden Gate Baptist Theological Seminary; elected president of the convention in 1943. Served one year.



John O. Scott who declined to serve as executive secretary in 1945, but later became general missionary; elected president of the convention, 1944. Served two years.



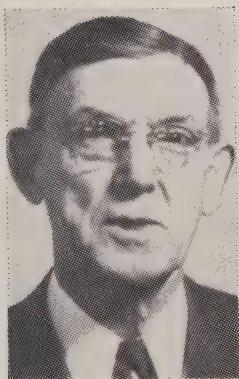
Hollis A. Burge, for seven years pastor First Southern Baptist Church, and now pastor Balboa Park Baptist Church, both in San Diego; elected president of the convention, 1946. Served two years.



S. G. Posey, former pastor, Calvary Baptist Church, Berkeley, professor, religious education, Golden Gate Seminary; elected president of convention, 1948. Served until he became executive secretary, 1951.



J. Lawrence Brantley, beloved pastor in Needles for ten years, now located at Bakersfield; elected vice-president of convention, 1950. Became president when Dr. Posey became executive secretary.



A. L. Aulick, beloved Baptist leader, member, faculty, Golden Gate Seminary; elected president of the convention, 1952. Served until his death, August, 1953.



Robert D. Hughes, pastor, Calvary Baptist Church, Ventura; elected vice-president of the convention, 1952. Became president upon the death of Dr. Aulick, August, 1953.

INDEX TO THE CHURCHES

A

Alameda, Central Baptist Church.....	492
Alameda, Immanuel Baptist Church.....	348
Albany, Gracemont Baptist Church.....	348
Alhambra, First Southern Baptist Church.....	449
Alpaugh, First Southern Missionary Baptist Church.....	339
Alturas, First Baptist Church.....	330
Anaheim, Palm Street Baptist Church.....	417
Antioch, Faith Baptist Church.....	325
Antioch, Immanuel Baptist Church.....	325
Arlington, Tyler Avenue Baptist Church.....	298
Arroyo Grande, First Baptist Church.....	422
Artesia, Carson Street Baptist Church.....	364
Artesia, First Baptist Church.....	364
Arvin, First Southern Missionary Baptist Church.....	458
Atascadero, First Southern Baptist Church.....	423
Atwater, First Baptist Church.....	311
Auburn, Calvary Baptist Church.....	432
Auburn, Rock Creek Baptist Church.....	432
Azusa, Emmanuel Baptist Church.....	299

B

Babbitt, Nevada, Calvary Baptist Church.....	433
Bakersfield, Central Baptist Church.....	458
Bakersfield, First Southern Baptist Church.....	459
Bakersfield, Green Acres Southern Baptist Church.....	460
Bakersfield, Greenfield Southern Baptist Church.....	460
Bakersfield, Hillcrest Baptist Church.....	461
Bakersfield, Trinity Baptist Church.....	461
Bakersfield, Wayside Baptist Church.....	462
Baldwin Park, Carmel Southern Baptist Church.....	365
Baldwin Park, First Baptist Church.....	365
Ballico, First Southern Baptist Church.....	390
Banning, First Southern Baptist Church.....	299
Barstow, First Southern Baptist Church.....	397
Barstow, Grandview Baptist Church.....	398
Bell, First Baptist Church.....	365
Bellflower, Bethany Baptist Church.....	366
Bell Gardens, First Baptist Church.....	366
Bell Gardens, Gage Avenue Baptist Church.....	367
Benicia, First Southern Baptist Church.....	408
Berkeley, Calvary Baptist Church.....	349
Berkeley, Immanuel Baptist Church.....	350
Beverly Hills, First Baptist Church.....	449
Biggs, First Baptist Church.....	477
Boonville, Anderson Valley Baptist Church.....	489
Brentwood, First Southern Baptist Church.....	326
Brisbane, Bethel Baptist Church.....	454
Bryte, Russian Evangelical Christian Baptist Church.....	433
Buena Park, First Southern Baptist Church.....	417
Burbank, First Southern Baptist Church.....	450
Burney, First Baptist Church.....	477

INDEX—(Continued)

C

Calwa, First Southern Baptist Church.....	333
Campbell, Cambrian Park Baptist Church.....	466
Campbell, First Baptist Church.....	467
Capitola, First Baptist Church.....	401
Carmichael, Immanuel Baptist Church.....	433
Carpinteria, First Baptist Church.....	357
Castro Valley, First Southern Baptist Church.....	350
Chico, First Avenue Baptist Church.....	478
Chowchilla, Ashview Southern Baptist Church.....	493
Chowchilla, First Southern Baptist Church.....	391
Chula Vista, First Southern Baptist Church.....	440
Cloverdale, First Baptist Church.....	490
Clovis, First Southern Baptist Church.....	334
Coachella, First Southern Baptist Church of Coachella Valley.....	299
Colton, Calvary Baptist Church.....	301
Colusa, First Baptist Church.....	478
Compton, First Southern Baptist Church.....	368
Compton, Grace Southern Baptist Church.....	368
Concord, Bethel Baptist Church.....	326
Concord, First Baptist Church.....	326
Concord, Providence Baptist Church.....	328
Corning, Grace Baptist Church.....	479
Corona, Southern Baptist Church.....	301
Crescent City, First Baptist Church.....	413
Crockett, First Baptist Church.....	484
Crows Landing, First Baptist Church.....	391
Cypress, First Baptist Church.....	418

D

Danville, First Baptist Church.....	328
Decoto, Hillview Baptist Church.....	350
Delano, Baptist Temple Church.....	462
Delhi, First Southern Baptist Church.....	391
Del Monte Park, First Baptist Church.....	402
Del Paso Heights, First Baptist Church.....	434
Denair, First Southern Baptist Church.....	312
Dixon, First Baptist Church.....	408
Dominquez, First Southern Baptist Church.....	369
Dos Palos, Emmanuel Southern Baptist Church.....	392
Downey, First Southern Baptist Church.....	369
Downey, Immanuel Baptist Church.....	369
Downey, Trinity Baptist Church.....	370

E

Earlimart, First Southern Baptist Church.....	340
East Los Angeles, Bethel Mexican Southern Baptist Church.....	370
Edgemont, First Baptist Church.....	302
El Cajon, First Southern Baptist Church.....	440
El Centro, First Southern Baptist Church.....	440

INDEX—(Continued)

El Cerrito, First Baptist Church.....	484
El Monte, Calvary Southern Baptist Church.....	370
El Monte, First Southern Baptist Church.....	371
El Rio, First Baptist Church.....	358
El Sereno, First Baptist Church.....	372
El Sobrante, First Baptist Church.....	485
El Verano, El Verano Baptist Church.....	426
Empire, First Baptist Church.....	312
Escalon, Calvary Baptist Church.....	321
Escondido, Bethel Baptist Church.....	441
Eureka, Calvary Baptist Church.....	414

F

Fairfield-Suisun, First Baptist Church.....	409
Fair Oaks, First Baptist Church.....	434
Farmersville, First Southern Baptist Church.....	472
Fillmore, First Baptist Church.....	358
Firebaugh, First Southern Baptist Church.....	393
Firebaugh, Silver Creek Southern Baptist Church.....	393
Fontana, First Baptist Church.....	303
Fortuna, First Baptist Church.....	414
Fresno, Bethel Southern Baptist Church.....	340
Fresno, Central Baptist Church.....	334
Fresno, First Southern Baptist Church.....	335
Fresno, Harvard-Terrace Baptist Church.....	336
Fresno, Olivet Baptist Church.....	336
Fresno, West Park Baptist Church.....	338

G

Galt, First Baptist Church.....	322
Garberville, Calvary Baptist Church of Redway.....	415
Garden Grove, First Southern Baptist Church.....	418
Gardena, First Southern Baptist Church.....	372
Gilroy, First Baptist Church.....	467
Glendale, First Southern Baptist Church.....	373
Glendora, First Baptist Church.....	303
Granada Hills, First Baptist Church.....	450
Grass Valley, First Baptist Church.....	434
Graton, First Baptist Church.....	426
Greenfield, First Southern Baptist Church.....	401
Gridley, First Baptist Church.....	479
Grover City, First Southern Baptist Church.....	424
Gustine, First Baptist Church.....	393

H

Hanford, First Southern Baptist Church.....	338
Hawthorne, Calvary Baptist Church.....	373
Hawthorne, First Southern Baptist Church.....	374
Hayward, Alta Vista Baptist Church.....	350
Hayward, First Southern Baptist Church.....	351

INDEX—(Continued)

Hayward, Stewardship Baptist Church.....	351
Hayward, Valley Baptist Church.....	352
Healdsburg, Trinity Baptist Church.....	490
Heber, Old Southern Missionary Baptist Church.....	441
Highland, First Baptist Church.....	304
Highway Highlands, Dunsmore Avenue Baptist Church.....	451
Highway City, First Baptist Church.....	339
Hollister, First Baptist Church.....	402
Hollydale, First Baptist Church.....	374
Hollywood, First Southern Baptist Church.....	374
Hollywood, Slavic Baptist Church.....	375
Huntington Park, Parkgate Baptist Church.....	376

I

Indio, Wallace Memorial Baptist Church.....	304
Inglewood, Central Baptist Church.....	376
Ivanhoe, Southern Missionary Baptist Church.....	341

K

Kerman, First Southern Baptist Church.....	342
Keyes, First Baptist Church.....	313
King City, First Baptist Church.....	403

L

La Habra, First Southern Baptist Church.....	418
Lake City, First Baptist Church.....	331
Lakeside, First Southern Baptist Church.....	441
La Mesa, Bethel Baptist Church (Southern).....	442
Lamont, First Baptist Church.....	463
Lamont, Harmony Missionary Baptist Church.....	463
Lancaster, First Southern Baptist Church.....	398
La Verne, First Baptist Church.....	305
Lawndale, First Southern Baptist Church.....	376
Laytonville, Lakeside Baptist Church.....	491
Leggett, First Baptist Church.....	491
Lemon Grove, First Baptist Church.....	442
Lemoore Calvary Southern Baptist Church.....	342
Lincoln, First Baptist Church.....	435
Lindsay, Immanuel Baptist Church.....	472
Live Oak, First Baptist Church.....	480
Livermore, Trinity Baptist Church.....	352
Lodi, First Southern Baptist Church.....	322
Lomita, First Baptist Church.....	377
Lomita, Narbonne Avenue Baptist Church	377
Long Beach, First Southern Baptist Church.....	378
Long Beach, Truett Memorial Baptist Church.....	379
Long Beach, Walnut Avenue Baptist Church.....	380
Long Beach, White Temple Baptist Church.....	380
Los Angeles, Bethel Baptist Church.....	381
Los Angeles, Bible Baptist Church.....	381

INDEX—(Continued)

Los Angeles, Centinela Avenue Baptist Church.....	451
Los Angeles, Chinese Southern Baptist Church of Los Angeles....	382
Los Angeles, First Mexican Southern Baptist Church.....	382
Los Angeles, First Southern Baptist Church of Lincoln Heights....	382
Los Banos, Calvary Baptist Church.....	394
Los Nietos, Mountain View Baptist Church.....	383
Lynwood, Trinity Baptist Church.....	383

M

Madera, Beacon Light Southern Baptist Church.....	342
Madera, First Southern Baptist Church.....	343
Madera, New Hope Baptist Church.....	343
Madera, Parksdale Baptist Church.....	343
Manhattan Beach, First Baptist Church.....	384
Manteca, First Baptist Church.....	313
Marina, First Baptist Church.....	403
Martinez, Mountain View Baptist Church.....	328
Marysville, First Southern Baptist Church of Linda.....	480
McCloud, First Baptist Church.....	480
McKinleyville, First Baptist Church.....	416
Meiners Oaks, First Baptist Church.....	358
Mendocino, Mendocino Baptist Church.....	491
Mendota, First Baptist Church.....	394
Merced, Calvary Baptist Church.....	314
Merced, Emmanuel Baptist Church.....	315
Midway City, First Baptist Church.....	419
Modesto, Baptist Temple.....	315
Modesto, Calvary Baptist Church.....	316
Modesto, Emmanuel Baptist Church.....	316
Modesto, First Southern Baptist Church.....	317
Modesto, Olympic Southern Baptist Church.....	318
Modesto, Trinity Baptist Church.....	318
Mojave, First Baptist Church.....	399
Mono Vista, First Baptist Church.....	319
Montague, First Southern Baptist Church.....	481
Monterey, Oak Knoll First Baptist Church.....	403
Monterey, Peninsula Baptist Church.....	403
Moorpark, First Southern Baptist Church.....	359
Morgan Hill, First Baptist Church.....	468
Muscoy, Second Avenue Baptist Church.....	305

N

Napa, Calvary Baptist Church.....	410
Napa, Silverado Baptist Church.....	410
National City, Highland Avenue Baptist Church.....	443
Needles, First Baptist Church.....	399
Newark, First Baptist Church.....	353
Newhall, First Baptist Church.....	452
North Highlands, First Baptist Church.....	435

INDEX—(Continued)

North Hollywood, First Southern Baptist Church.....	452
North Redondo Beach, First Baptist Church.....	384
North Sacramento, First Baptist Church of Gardenland.....	435
North Sacramento, Temple Baptist Church.....	436
Norwalk, First Baptist Church.....	385
Novato, First Baptist Church.....	426

O

Oakland, Calvary Baptist Church.....	353
Oakland, East Oakland Southern Baptist Church.....	353
Oakland, First Southern Baptist Church.....	354
Oakland, Golden Gate Baptist Church.....	354
Oakland, University Baptist Church.....	355
Oakley, First Southern Baptist Church.....	329
Oasis, Oasis Baptist Church.....	306
Oceanside, Service Memorial Southern Baptist Church.....	443
Oildale, First Baptist Church.....	464
Oildale, Riverview Baptist Church.....	465
Olivehurst, First Baptist Church.....	481
Ontario, Allyn Avenue Baptist Church.....	306
Ora Loma, First Baptist Church.....	395
Orange, First Southern Baptist Church.....	419
Orangevale, First Baptist Church.....	437
Oroville, Grace Baptist Church.....	482
Oxnard, First Southern Baptist Church.....	359

P

Pacheco, First Baptist Church.....	329
Pacific Beach, First Baptist Church.....	444
Pacoima, First Baptist Church.....	452
Palm City, First Southern Baptist Church.....	444
Palo Alto, Temple Baptist Church.....	468
Panorama City, Trinity Southern Baptist Church.....	453
Paramount, Paramount Baptist Church.....	385
Pasadena, First Southern Baptist Church.....	453
Pasadena, Lamanda Park Baptist Church.....	386
Patterson, First Southern Baptist Church.....	395
Petaluma, Calvary Baptist Church.....	427
Pinedale, First Southern Baptist Church.....	344
Pittsburg, Pittsburg Baptist Church.....	329
Pittsburg, Temple Baptist Church.....	329
Pleasanton, First Baptist Church.....	355
Pomona, Fifth Avenue Baptist Church.....	306
Pomona, First Southern Baptist Church.....	307
Port Chicago, First Baptist Church.....	330
Porterville, First Southern Baptist Church.....	473
Porterville, Mountain View Southern Baptist Church.....	344
Porterville, Tule River Southern Missionary Baptist Church.....	474
Portola, First Baptist Church.....	331
Prunedale, First Baptist Church.....	406

INDEX—(Continued)

Q

Quincy, First Baptist Church.....	331
-----------------------------------	-----

R

Redding, Emmanuel Baptist Church.....	483
Redlands, Temple Baptist Church.....	308
Redwood City, Calvary Baptist Church.....	468
Reedley, First Southern Baptist Church.....	345
Rialto, First Southern Baptist Church.....	309
Richmond, Calvary Baptist Church.....	485
Richmond, Clinton Avenue Baptist Church.....	486
Richmond, First Southern Baptist Church.....	486
Richmond, Immanuel Baptist Church.....	487
Ridgecrest, Immanuel Southern Baptist Church.....	400
Rio Dell, Rio Dell Baptist Church.....	416
Rio Vista, Calvary Baptist Church.....	411
Ripon, First Baptist Church.....	319
Riverside, Arlington Avenue Baptist Church.....	309
Riverside, Palm Avenue Baptist Church.....	309
Riverside, Temple Baptist Church.....	310
Rockport, First Southern Baptist Church.....	492
Rodeo, First Baptist Church.....	487
Rosemead, Country Church of San Gabriel Valley.....	386
Rosemead, First Southern Baptist Church.....	386
Roseville, Bethel Baptist Church.....	437

S

Sacramento, Fourteenth Avenue Baptist Church.....	438
Sacramento, Signal Heights Baptist Church.....	438
Sacramento, Twelfth Avenue Baptist Church.....	439
St. Helena, First Baptist Church.....	411
Salida, First Baptist Church.....	320
Salinas, First Mexican Baptist Church.....	404
Salinas, First Southern Baptist Church.....	404
Salinas, Immanuel Southern Baptist Church.....	405
Salinas, Laurel Baptist Church.....	406
San Andreas, First Baptist Church.....	320
San Bernardino, Central Baptist Church.....	310
San Bernardino, Immanuel Baptist Church.....	310
San Diego, Balboa Park Baptist Church.....	445
San Diego, Calvary Southern Baptist Church.....	446
San Diego, First Southern Baptist Church.....	447
San Diego, Madison Avenue Southern Baptist Church.....	448
San Diego, Midway Southern Baptist Church.....	448
San Diego, Ocean View Baptist Church.....	449
San Diego, Twin Cities Baptist Church.....	449
San Francisco, Bay View Southern Baptist Church.....	455
San Francisco, First Southern Baptist Church.....	456
San Francisco, First Spanish Baptist Church.....	456
San Francisco, Immanuel Baptist Church.....	493

INDEX—(Continued)

San Francisco, Twin Peaks Baptist Church.....	456
Sanger, First Southern Baptist Church.....	345
San Jose, Alum Rock Baptist Church.....	469
San Jose, Baptist Temple.....	470
San Jose, Mexican Southern Baptist Church.....	470
San Luis Obispo, First Southern Baptist Church.....	424
San Leandro, First Baptist Church.....	356
San Leandro, Second Baptist Church.....	356
San Lorenzo, First Baptist Church.....	356
San Lorenzo, Halcyon Baptist Church.....	357
San Mateo, First Southern Baptist Church.....	457
San Pablo, Broadway Baptist Church.....	488
San Pablo, Spanish Baptist Church.....	488
San Pablo, Sunnyside Baptist Church.....	489
San Rafael, First Baptist Church.....	427
San Tomas, First Southern Baptist Church.....	471
Santa Ana, Bristol Street Baptist Church.....	419
Santa Barbara, First Southern Baptist Church.....	360
Santa Barbara, Temple Baptist Church.....	360
Santa Maria, First Southern Baptist Church.....	425
Santa Maria, Trinity Baptist Church.....	425
Santa Paula, Calvary Southern Missionary Baptist Church.....	361
Santa Paula, First Southern Baptist Church.....	362
Santa Rosa, College Avenue Baptist Church.....	428
Santa Rosa, Community Baptist Church.....	429
Santa Rosa, Village Baptist Church.....	430
Santa Rosa, West Santa Rosa Baptist Church.....	430
Santa Susana, First Baptist Church.....	363
Santa Venetia, First Baptist Church.....	430
Sausalito, First Baptist Church.....	431
Seal Beach, First Baptist Church.....	422
Seaside, First Southern Baptist Church.....	406
Seaside, Highland Baptist Church.....	407
Shafter, First Southern Baptist Church.....	465
Sonoma, First Baptist Church.....	431
South Gate, First Southern Baptist Church.....	387
South San Francisco, First Southern Baptist Church.....	457
South Whittier, First Baptist Church.....	387
St. Helena, First Baptist Church.....	411
Stockton, Bethel Southern Baptist Church.....	323
Stockton, Broadway Baptist Church.....	323
Stockton, East Washington Street Baptist Church.....	324
Stockton, Trinity Baptist Church.....	324
Susanville, First Southern Baptist Church.....	332
Sunnyvale, Bethel Baptist Church.....	471

T

Taft, Temple Baptist Church.....	466
Tarzana, First Southern Baptist Church.....	454
Tehachapi, First Southern Baptist Church.....	400
Temple City, First Southern Baptist Church.....	388

INDEX—(Continued)

Thousand Oaks, First Baptist Church.....	363
Tipton, First Southern Baptist Church.....	346
Torrance, Crenshaw Baptist Church.....	388
Torrance, Keystone Baptist Church.....	388
Tracy, First Southern Baptist Church.....	324
Tulare, Calvary Baptist Church.....	346
Tulare, First Southern Baptist Church.....	474
Tulare, Temple Baptist Church.....	475
Tuolumne, First Southern Baptist Church.....	320
Turlock, West Avenue Baptist Church.....	396

U

Ukiah, Bethel Baptist Church.....	493
Upland, First Baptist Church.....	311

V

Vacaville, First Baptist Church.....	411
Vallejo, Emmanuel Southern Baptist Church.....	411
Vallejo, First Southern Baptist Church.....	412
Vallejo, Trinity Baptist Church.....	413
Venice, Immanuel Baptist Church.....	389
Ventura, Calvary Baptist Church.....	363
Victorville, First Baptist Church.....	401
Visalia, First Southern Baptist Church.....	476

W

Wasco, Missionary Southern Baptist Church.....	346
Waterford, First Southern Baptist Church.....	321
Watsonville, Calvary Southern Baptist Church.....	407
West Covina, Emmanuel Baptist Church.....	311
Westminster, First Baptist Church.....	422
West Sacramento, West Side Baptist Church.....	439
Westwood, First Baptist Church.....	332
Wheatland, First Baptist Church.....	483
Whittier, Greenleaf Avenue Baptist Church.....	389
Willets, Memorial Southern Baptist Church.....	494
Wilmington, Bethel Baptist Church.....	390
Woodlake, First Southern Baptist Church.....	476
Woodland, Woodland Baptist Church.....	440
Woodville, First Baptist Church.....	347

Y

Yuba City, Calvary Baptist Church.....	483
--	-----

BX6248 .C2L86
History of California Southern

Princeton Theological Seminary-Speer Library



1 1012 00020 6542